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Grace and Truth

Grace and Truth
came by Jesus
Christ

Not I,
But Christ

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*First one
number*

**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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EDITORIAL

That Which Satan Hath Joined Together

FOR some years God's faith-filled folk have felt sorrow at the greedy fashion in which so many have sought the "nifty stuff" which drips from the pen of the Roycroft Captain, Elbert Hubbard of East Aurora, New York. No matter how sulphuric may be the savor of the statements of the aforesaid Elbert, he and his workers certainly bind books,—splendidly, and completely dominate the atmosphere of East Aurora. It is of the writings of this person of Roycroft fame that we wish to make this clear-cut and undeniable statement. His so called "good stuff" is rotten, corrupt, and infidel from beginning to end. It is Satanic. It is contrary to God's Word.

¶ We turn to another evil thing which has been thrust into prominence in these days,—The Passion Play. What believer has not felt the pang of sorrow at the thought of a stage presentation of the Savior's life on earth, be the actors ever so devout? It is but a hideous and blasphemous relic of Roman Catholicism.

¶ "Marriages are made in heaven" is often said, but it

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is not far amiss to add that hell sometimes takes a hand.

¶ The National Monthly tells us that there is a plan on foot to have the actors in the Passion Play of Oberammergau stage their stupendous production in America. The Oberammergauers may be saved from this agreement by their reverence for their traditions (we hope something will detain them); but should they come, a place for the production must be found where the "atmosphere" is harmonious. The National Monthly feels that the Roycroft atmosphere of East Aurora is the ozone on which the Passion Play will thrive. Indeed, that location has been about determined upon.

¶ The Passion Play!—Fra Elbertus!—Married!

¶ It is a marriage in which hell has had a hand.

¶ That which Satan hath joined together let — — —
— ?

Secure

SO enthusiastic has been the reception of Brother Joshua Gravett's remarkable article, which was in our last issue, that we have seriously considered giving it a separate pamphlet edition. From all sides has come the word, "We need more of that kind of teaching."

¶ We, too, feel that the crying need of to-day is a clear, loyal setting forth of the truth about Grace, particularly of the unending, yea unchangeable security of the believer. There is nothing that can satisfy the hopeless heart of the lost man but a salvation that can guarantee certainty. This certainty, this security, Jesus offers men. But to-day many professed believers, in their

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blindness and ignorance, dishonor Him (we say it thoughtfully) by leaning on their works to keep them saved. The believer will never know the sweetness of the experience of certainty and assurance until he sees the powerlessness of his works to keep him saved and the perfection of security that has been given him in Christ Jesus.

¶ What joy it is for the redeemed sinner to know that the blood-flow of Calvary was all that was required to satisfy God on the sin question; what peace to know that no charge can be brought against that man who can point to his every sin laid upon and answered for by another at the cross; what bliss to know that the Holy Spirit has come to dwell in the believer's body as God's security-pledge; what unspeakable rapture to be secure!

I looked, and lo! from Calvary's cross
A healing stream so pure
Engulfed my soul and now I sing
Praise God, I am secure.

Trust God

IN this swiftly moving, materialistic age, a simple, sincere trust in God, the Eternal Spirit, has become with many a thing for ridicule. The Bible calls on us not to trust Him only when life glides peacefully along, but when we are "weighed down exceedingly beyond our power;" not to trust in the light only, but in the dark, for our God is able and willing. The blackest hour of trial is God's call to the brightest hour of trust.

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¶ This is clearly set forth in 2 Cor. 1:9, where the extreme of trust is exemplified,—

“Yea, we ourselves have the sentence of death within ourselves, that we should not trust in ourselves, but in God, Who raiseth from the dead.”

¶ This is the limit of trusting Him, and God expects the limit of trust to be manifested in us. To have exercised the limit of trust is to show that we are capable of all lesser trusting. Just as when we say the lad jumped ten feet it is instantly plain that he can jump any of the lesser distances. If we trust God for the greater things, surely we can trust Him for all else.

¶ When within you is the sentence of death, trust God Who raiseth the dead (2 Cor. 1:9); when the soul is plunged into darkness, trust Him Who is thy light and thy salvation (Ps. 27: 1); when the heart is bowed down with sorrow, trust Him Who is the God of all comfort (2 Cor. 1: 3); when friends prove untrue and crush you with unfeeling coldness, trust Him Who changeth not (Mal. 3: 6); when the pocket-book is empty, trust Him Who claimed as His own the cattle on a thousand hills (Ps. 50: 10); when sin assails, trust Him Who giveth us the victory through our Lord Jesus Christ (1 Cor. 15: 57); when the soul is hungry, trust Him Who giveth food from heaven (Ps. 78: 24); when you are lonely, trust Him Who will not leave thee nor forsake thee (Isa. 41: 10); when Satan would lead you to depend in any way on the works of the flesh, trust Him Who saves by Grace and not by works (Eph. 2: 8, 9); when the awful depredations of the “god of this age” discourage you, trust Him Who will yet set His King on His holy hill of Zion (Ps. 2: 6); when the incentive to service seems almost to have gone, trust

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Him Who has promised that His Son Jesus Christ shall burst heaven's gates asunder and come back to earth to receive you, His waiting child, unto Himself (Jno. 14: 1-3).

¶ Trust in God!!

More Boosts

THE past month has been one continual round of "boosts." From the start the editors of "Grace and Truth" have known the project to be worthy of the heartiest co-operation, but many of the onlookers were in doubt. When the first issue put in its appearance all the doubters vanished. Scores who were on the fence came over bodily. To these friends, whose interest and kind words mean so much to us, we make our bow.

¶ But far greater is our thanks to the God of all grace, Who has tenderly been bringing us through the deep waters, and Who in face of seemingly insurmountable obstacles will yet deliver.

¶ God is faithful Who promised.

The Future Work

WE plan great things for the future of "Grace and Truth." Within the next few months there will be opened a series of Bible Studies arranged especially to be used in Bible Class work. These studies will take up the great themes

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of the Word in a simple, attractive fashion and will be accompanied by a carefully selected list of questions to be answered by the pupil himself. "Grace and Truth" has a great purpose. This purpose is to lead every member of the "Grace and Truth" family circle to study for himself that wondrous book, the Bible. These studies will be valuable for both class work and private study.

¶ And here is another interesting line of work. In an early issue of "Grace and Truth" the question department will be installed. This department will be called "What does the Bible say?" It will contain frank, heart to heart chats on the Bible Study questions which trouble the child of God. This question department is for you. Use it.

What Next?

WE read of a San Francisco earthquake and are filled with horror; we cry out in anger against the Jewish massacres and say the powers of the world must put a stop to it; we tremble as we read of a railroad wreck in which fifty lose their lives; we raise our voice against the automobile and flying machine when they claim further victims; —but aren't you amazed at the silence of Christian people concerning this God denying thing that a Baptist church in California dared to call an ordination a few days ago?

¶ We quote in full from the "Word and Way" the list of the blasphemous denials made by the candidate.

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In his examination Mr. Whitaker denied:

1. The virgin birth of the Savior.
2. The inspiration of the Scriptures.
3. The deity of Christ.
4. The punishment of the wicked.
5. The "historicity" of the flood.
6. The statement of Jesus in Matt. 12:39-40, concerning Jonah.
7. That Jesus has power to save an individual soul.

When you hear of a scholarly man holding such positions it makes you feel how ignorant you are — — — or he is!

¶ Of course they ordained him.

¶ What next?

A Prime Mover

THE other day in Kansas City a young man went terribly wrong. His name was Bickel. The Editor of the Liberty Advance permitted the statement to be made in his paper that Mr. Bickel was a "prime mover" in "Grace and Truth." For fear this statement may have come under the notice of some of our readers we wish to correct the false impression created by the unfortunate article.— Mr. Bickel, although at one time a member of a Bible Class taught by the Editor of "Grace and Truth," never has been in any wise connected with the magazine.

¶ The statement was false.

¶ Diogenes will run out of oil yet before he finds his man.

The Prominence of Skepticism In Our Schools

By Dr. Wm. B. Riley

BUT when some were hardened and disobedient, speaking evil of the way before the multitude, he departed from them and separated the disciples, reasoning daily in the school of one Tyrannus. This continued for the space of two years; so that they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:8,9). In the previous address we gave consideration to Paul's injunction to Timothy; at this time we call attention to the same apostle at work in a school. He was born to educated parents; he was privileged not alone the best schools of his time, but sat at the feet of the greatest instructor of the early centuries—Gamaliel. His accomplishments are evidenced in the office to which he succeeded at an early age; but still more certainly in the literature which he has left us.

¶ The name "Tyrannus" would signify that he stood in the hall of a Greek philosopher, and for two full years reasoned with the crowds who came and went, showing how Old Testament prophecy was fulfilled in the person and work of Jesus Christ. The popularity of his work is argued in the phrase, "All they that dwelt in Asia heard the word, both Jews and Greeks." One may easily believe that of the multitudes who heard, a great number must have become converted to the faith that was in Christ.

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¶ A school is a good place in which to present the truth. To it repair youth—always open-minded; or else those more advanced in life who have retained their anxiety to learn; and the audience is one of special and interesting character on that account. In our day and country the school is one of the most marked features of our civilization; it is everywhere in evidence; and its purpose is supposed to be the impartation and reception of truth.

¶ The old question of Pilate, "What is truth?" can never become obsolete, for the simple reason that all of truth can never be known. The modern conception of a school is not so much a bureau of information as it is a room of inquiry; and since skepticism has always bristled with interrogation points, and delighted in assertions, it is natural that it should resort to this center for exploitation.

¶ It will not be disputed that skeptics have chosen the school as—

THE SEAT OF DISCUSSION

¶ To this act no one can urge a valid objection.

¶ **The School is Appointed for Purposes of Instruction.** The child begins life as empty in mind as nude in body. The old word "education" has lost its original meaning; the school is now supposed to put into the mind what it craves. Dwight Hillis, in his volume, "A Man's Value to Society," says, "The school is to help the boy unpack what intellectual tools he has." That would be a small job. Who can tell what a baby thinks? The school is intended to provide him with intellectual tools, and to train him in the use of them. The child begins life with the tool box empty, but with a craving for knowledge akin to that which the stomach has for food. Men have taken advantage of this, and Tyrannus is only one of the

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thousands who have opened up places of instruction and have undertaken to provide mental furniture.

¶ This Acquisition of Knowledge Involves Investigation.

Inquiry is as native as appetite, and by it men have made their progress. Parents are sometimes pestered because children multiply their questions. How else are they to know? If "civilization is a process of self-correction," we can only be corrected by information; and information means investigation. Go into the realm of science, if you please, and you will find that any certitudes are the result of investigation. Hippocrates professed to be a great physician, a medical scientist; but men investigated his claims and discovered his mistakes. Joseph Parker reminds us that when Sir Isaac Newton affirmed that white light consisted of seven different colors it produced "civil war" among scientists. But investigation demonstrated his claim. Descartes used to be regarded as a kind of idol and to be ranked with Plato and Aristotle and Bacon; but investigation has left "the majority of his speculations to lie in utter ruin." Such instances go to illustrate the Apostle Paul's words, "Whether there be knowledge (or science) it shall pass away." But any science killed by investigation were better dead. A nobler one will take its place and the purpose of the school will have found expression in the process. The truth is valuable beyond any man's reputation; and real science is more to be desired than the retention of the most popular theory.

¶ The Scriptures are Entitled to no Special Exemption.

Some of us, in boyhood, may have believed that the Bible was so holy a book that to look into its historical veracity or to question its claims of inspiration were "the unpardonable sin." If so, mature years changed that opinion in favor of an investigation of the very founda-

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tion of one's faith that he may know why he believes in the Bible versus the Koran; and clings to the Sacred Scriptures as against the Zend Avesta.

There is not an intelligent conservative who has any contention with the student. He may object to the critic, for criticism is commonly a weakness of human nature, and more often imagines the flaws to which it objects than it corrects existing ones. Truly, as a Conservative remarks, "We are not afraid of light. We have no fear of progress; we pray for the expansion and sanctification of scholarship." But we ask for scholarship versus speculation; for science versus skepticism. Why should lovers of the Bible fear any sort of investigation into the text of their Book—into the question of authorship; into its history; into its prophecy; into its gospels? Is any man so stupid as to suppose that a religion built upon the foundation of falsehood will prove of permanent value to him? To charge Conservatives with such a conception is to reveal ignorance of their character, and indifference to the ordinary civilities of life. Let it be forever understood that when such poets as Milton and Shakespeare, such philosophers as Bacon and Newton, such statesmen as Bismarck and Gladstone, such reformers as Luther and Wycliff, such scientists as Galileo and Faraday, such preachers as Spurgeon and Parker, such theological professors as Fisher and Broadus, hold the Bible to be the **very Word of God**, they have not done it by closing their eyes to the light and truth, but by being convinced that this Book is the embodiment of both.

¶ No, our objection to the work of "The Higher Critics" is on other grounds altogether; it has to do with the character of their investigation. We charge that they have deliberately introduced intellectual processes which may be properly defined as—

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A SINISTER METHOD

¶ Permit us to call attention to four objectionable elements in this method.

1—The Adoption of a False Term

¶ “Science” is a good word, and is properly employed when it is applied to the realm of certified knowledge; but when pure speculation is denominated “Science,” language suffers and the unthinking are deceived. We do not hesitate to say that this is just the conduct of “The Higher Critics.” Their attitude toward the Old Testament; and ever increasingly, their attitude toward the New, is not the attitude of scientific investigation, but of skepticism. What one of them has ever demonstrated by archaeology, or history, that the Old Testament characters were mythological, and when did he do it; that the Old Testament history was only “tradition” finding an eventually improved form and literary expression? What one of them has massed his “many infallible proofs” against the deity of Jesus Christ, the record of His miracle-working, His atoning sacrifice, His resurrection from the grave, His ascension to the right hand of God, His ability to make good the promise of return and the establishment of His throne in the earth?

¶ Yet upon all these matters they are in greater or less agreement; but the agreement is an assertion, not a demonstration. Prof. Geo. B. Foster demands, with reference to the bodily resurrection of Jesus Christ, “If it is to be proven, it is to be proven to everyone, the most unbelieving—a scientific pagan for instance.” When did these gentlemen present any such proof as that of their critical positions? Who, outside of themselves, have been convinced by their array of arguments, except

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it be some of the students who have sat at their feet, and whose mental furniture was so scarce that even doubt found greedy reception?

¶ To hear these men exploit the defects of the Bible reminds one of Dr. Jackson's story of the two gentlemen who, as they were walking down a business street, saw an owl perched in the window of a taxidermist. "There," said one, "the man who stuffed that owl did not know what he was about; the feet are not properly placed; the pose of the head is bad; the arrangement of the feathers is unnatural." Just then the owl turned his head and winked; and the self-appointed ornithologist went his way in chagrin. But Higher Critics are not so easily ashamed; ten thousand of their speculations have fallen to the ground before living facts, and yet practically every one of them still calls his vaporings "Science."

2—The Creation of a False Forum

¶ Critics remind us that since the age is a skeptical one, the school is the proper place for its presentation. They argue, "Men and women must meet this attack upon the Scriptures and they may as well do it in their early life," and so men like W. N. Clark, George B. Foster, Prof. H. C. Mitchell, Milton S. Terry, President Bowne, Chancellors Hyde and Day, not to speak of a multitude of others, take the boys at Colgate, Chicago, Boston, Yale, etc., and proceed to champion skepticism in their presence, and array their arguments in favor of its reception, and when Conservatives complain that such is not the purpose of a theological seminary, the answer is, "These men must meet skepticism; why not in their youth?" The question is not difficult to answer. Youth is not as capable as maturity; the pupil is not supposed to be the equal of the professor; the boy fresh from the farm

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or the shop—with little knowledge of either science or Scripture—has no fair chance against the man who has practiced polemics for ten, twenty, or forty years. It is a world where men have to fight their way, but that would never justify me in putting my children into a roped ring against a Sullivan, to let him bruise their eyes, smash their noses, and knock out their teeth. To call a classroom, where a professor dogmatizes, and students are practically compelled to receive what is said, a “forum of debate” is to juggle with terms with an evil intent. To justify the destruction of the faith in which one was born, and in which his forefathers lived victoriously and died triumphantly, before he becomes capable of deciding whether he should surrender or retain the same, is a piece of robbery beside which the work of highwaymen is a minor incident. To see how such men as these would fare if you pitted them against their equals, and see how soon the suave professor would lose his sweetness, and what appearance he would make when the conflict is over, one needs only to read the controversy which occurred a few years since between Prof. George Burnam Foster and the editor of the Indiana Baptist; or the Chicago daily papers’ report of the tilt between Prof. Milton S. Terry and Evangelist W. L. Munhall. Or, if one takes pleasure in a fight between preachers, let him read Dr. Horton’s series of “Tentative Suggestions” and Joseph Parker’s reply in “None Like It.” In every instance he will see illustrated what Parker said in answer to the argument of those who do not receive the conclusions of the skeptic, but who object to their excoriation on the ground, “These are nice men and perhaps honest in their convictions.” Parker says, “I tremble when I am introduced to ‘a nice man’; such a ‘nice man,’ such a ‘quiet man,’ such ‘a gentleman.’” You never know what a man

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is until you have interfered with his vested interests, or until you have seen him under insult. Then you will know how "very nice a man" he is, how "extremely quiet," how absolutely "modest." I have had to do with "nice men" until I dread the term. As James Russell Lowell put it,

"There's a deal of solid kicking
In the meekest looking mule."

¶ All this sweetness of temper about which professors from the Chicago University once boasted at the mention of Foster's name faded when the editor of the Indiana Baptist proved more than a match in an argument, and Foster so far forgot himself as to descend to billingsgate and say at one time, "This is false." He also charged the editor with "misrepresentation, defamation, vulgarity and abuse." The whole tone of his expression, in a series of replies, is arrogant and ill-tempered. The halo of his gentleness left the head of Terry when he likened Dr. Munhall to a "cur sitting on his haunches, and barking at the blowing of Gabriel's trumpet."

¶ In a real forum these men fare so badly that sweetness is impossible; but in a school-room, where their titles, dominating position and vested powers can compel attention, why should they not be suave for the very sake of seduction?

3—The Adoption of a False Philosophy

¶ One seldom meets a young graduate from the skeptical theological seminary but he finds him thanking his stars that he has studied under "higher critical" professors. If he has received their conclusions he is as cocksure of the results as they are; and if he has rejected them, he is taught to believe that he is all the better for

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having passed through a period of awful doubts; that his standing ground is all the more sure because for a while he was without standing ground; that the Bread of Life is all the more palatable by contrast with the poison of which he has tasted. Is such philosophy sound? Some time since the Larchmont was sunken at sea, and one hundred and seventy people suddenly found themselves struggling in the coldest waves. Seventeen of those were finally saved; 153 of them found a grave in the deep. Shall those seventeen toast their shins at a comfortable hearth and express their gratitude that the Larchmont went down, since, but for its sinking, they could never have appreciated, as perfectly as they ought, the delights of standing upon the solid earth? Such sentiment would sound like the gibberish of the insane; and would express an utter indifference to the fate of the dead. A few years ago one of the noblest men I ever knew in the flesh cut from the park what he supposed to be a basket full of mushrooms. His entire family feasted upon them. Four of the five who had partaken finally recovered, but in less than forty-eight hours the noble father was dead. Would our theological professors advise the eating of toad-stools that those who escape evil results should the more appreciate the real mushroom? And yet if one had to make a choice between surrendering his friend's body to the poison of the toad-stool or his soul to the deadly effect of unbelief, he would be a false friend indeed who hesitated for one second to choose the former; for is it not written, "Whosoever goeth onward, and abideth not in the teaching of Christ, hath not God?"

4—The Employment of Foul Politics

¶ It is one of the wonders of the present day that skep-

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tical men have so speedily succeeded to so many professorships. The great denominations, an overwhelming majority of whose members believe the Bible from cover to cover, cannot understand how it comes about that so many instructors are skeptical. The unsuspecting are told that this is in consequence of the superior education of these men; and that intellectuality and infidelity are now almost synonymous. It is a cute ruse, but it cannot forever remain uncovered. Every man who gets at all close to the denominational machine shortly discovers how these results are secured. There is many a loyal Methodist who goes back from the great annual gathering sick at heart by reason of the political features of the assembly. The wires that were supposed to be laid underground have protruded, and we have seen them pulled! While they sometimes appear in the candidacy of the bishopric, and more often in connection with the appointment to the pastorate, the school office—its presidency and professorship—is where the great **coup** is attempted; and where the skeptical and, of course, the “smart men” (?) have succeeded.

¶ In the Baptist denomination, where the church polity is different, the political aspirant is not lacking. The time is now on when, with that denomination, a successful essential to school appointment seems to be that a man should have expressed his doubt regarding the trustworthiness of the Bible, and so has become the advanced thinker. This promotion does not occur often enough, and so a Baptist Congress is organized and the honored name of the denomination is compelled to play tail to the kite of Higher Critics. Standing committees for the ordination of men for the ministry, the general adjustment of denominational difficulties, and sub-rosa—for the power

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of pastoral nomination—are eloquently argued in the name of “Progress” and “Advance.”

¶ Since the Congregational Church Polity is practically the same, the schemes adopted there follow similar lines; and with kindred results. In the effort to coup the whole situation “The Religious Education Association” is formed, and one in ten is a Conservative, chosen to keep up appearances of equity. This association proposes to give us “new (Higher Critic) methods” and “improved (Higher Critic) helps.”

¶ Among the Presbyterians of America wire-pulling by skeptics has not been so successful; and in some notable instances the men who laid hold upon them found them live wires, and they now lie dead at the place where they accomplished the touch. But it is more and more becoming known that in Scotland, once the very home of this stalwart folk, conservatives have been driven from many professorships where unpleasant treatment and political wire-pulling methods made such a thing possible, and Prof. James Orr is permitted none too many colleagues “in the faith.” Sinister methods are always, and everywhere, open to criticism, but when skeptics adopt them in the name of “scholarship” it is an occasion for such a protest as the great denominations ought now to utter; and by an unequivocal voice forever end these methods.

¶ But, in conclusion,—

THE SORRY RESULTS

¶ Time forbids that we should mention more than four of these:

¶ 1. **The Original Purpose of the School is Thwarted.** Every school in the land is established in the interest of truth. Even the secular schools are supposed to impart

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truth—the truth of mathematics, the truth of history, the truth of botany, the truth of geology, the truth of astronomy, and so on. Christian schools, founded and endowed by Christian denominations, are set for all of these, and for the exposition of the Bible additionally. There are not half a dozen instances in all America where schools wearing the name of any one of the great denominations were not founded and fostered by men whose faith in the utter inspiration of the Word was unshaken. What right, then, has infidel teaching within these walls?

¶ It seems bad enough for a University like that of Chicago to be framed on a Baptist foundation and permit a man to stand in its walls and deny, in the presence of its theological students, every fundamental of our holy faith, even though it be true that its founder and principal supporter is alive and consents! How much more when in such an institution as the Northwestern University, baptized in the blood of the saints of the Methodist church, on the occasion of the installation of President James, Prof. Hyde dares to say, “For bishop or minister, or trustee, or pious layman, to interfere with the teachings of a competent university professor on theological grounds is as wanton and brutal an act as it would be for a prize fighter to step into the pulpit and knock down the minister because he happened to have the bigger fist.”

¶ Have we reached the time when a skeptical professor is so important that he cannot be asked to answer to the institution that pays his salary, or to the denomination that founds the school? Has the order of the age been inverted, when the servant becomes greater than his lord? Have the ethics of the twentieth century, at the touch of the Higher Critics, taken such a turn that Joseph

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may despoil the wife of Pharaoh and answer to neither him nor God? If so, the more humble folk have not found it out. God forbid that the secret leak! Only a few days ago a young woman, born and brought up in a non-evangelical home, bred in an atmosphere of ceremonialism, accepted the gospel of regeneration, submitted herself to the ordinance of Bible baptism, and took the consequences of social estrangement. But she had been a teacher in the school of the church which christened her in infancy, and was now urged to continue in the same position! She answered, "You would not want me to teach your children contrary to your faith; and believing as I now do, I could not instruct in accordance with it; and of course it would not be right for me to accept your money for my support while teaching that which you yourselves refuse and reject." She is a plain girl in a rural district, where the English is poorly spoken; but we insist that her sense of right is the sore need of the so-called "advanced thinkers" of the age; and that if they enjoyed anything akin to it there would be a thousand resignations from American professorships before the breaking of another morn. But a false theology never produced true ethics and it never can! Perhaps, therefore, we should not complain of these men who jealously guard their salaried positions while they are about destroying the faith that made them possible; for it is an open secret that not all of them could secure audiences, Ingersoll-like, which would pay \$1.00 a head to listen to attacks upon the Word of God. The custom has now become so common as to lose its commercial value. And if these skeptics should resign, how could they maintain their families?

¶ 2. **The Poor Student is Speedily Despoiled:** We employ the term "poor student" to define on the one side the

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deleterious effects of infidelity upon his life; and on the other hand to describe his ability. It is a strange fact, yet an incontrovertible one, that the more stupid the man, the more speedily he surrenders to new-fangled notions. Some of the men we knew at the theological seminary are now full-fledged critics; but not one of the full course graduates whose grade was 80 to 100 has succumbed, while several who never did finish it, and never could finish the Seminary course, have, by a six-weeks' course in the Chicago University, made the great discovery that the opening chapters of Genesis are not history, that Abraham was a tribe, Jonah a myth, and Christ a mere man of uncertain ancestry and insecure accomplishments.

¶ There may be another reason for all this! Stupid men—poor students—do not speedily rise in the public estimation, and when such see a man, who for ten years held an unimportant pastorate in their denomination, surrender his faith in the historicity of the Old Testament and his allegiance to the great doctrines of the New, and join himself to a body of so-called liberal thinkers, to be promoted from a salary of \$1200 to one of \$5000 and from ministering to 100 people to the pastorate of ten times that number, and from being ignored by his own denomination while he remained with them, to a sudden call to be the University preacher of the denomination left, it mightily appeals to the little man. This instance is well known. Who knows what the surrender of the faith of one's fathers and of one's Christ may accomplish in the way of promotion? And who can understand what a subtle temptation to the superficial man is the reputation of being "scholarly?"

¶ On the other hand, when the good student is seduced by the skepticism that wears the mask of scholarship,

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who can tell what sufferings his believing parents and friends endure; and what pangs may yet take hold upon his very soul? We listened a while ago to an honored father relate the story of having dismissed from his home a noble son, whose faith in the Word of God was unshaken, and whose purpose was the Gospel ministry, to receive back at the end of two years an utter skeptic, who had, as a result of twenty-six lectures on "The Bible as Literature," decided there was no gospel to preach; and, with some pangs of heart, made choice of another profession!

¶ Yet we ask why so few are entering the ministry? If, perchance, one continues in his ministry, limping his way, until the Lord, from sheer compassion, drops in behind him and unfolds the truth of the Word, as He did to the two on the way to Emmaus, till his holden eyes are open, he may come forth to tell the world, as one has already said of his experience, "Sunday after Sunday I went into my pulpit while my heart was ready to break. I had lost my childhood faith and there was none to take its place. The agony of the 22nd Psalm I knew; but God drew me out of the engulfing waters, out of the pit of miry clay; set my feet upon the rock; established my going, and put a new song into my mouth; . . . and now I know that the Bible is God's Book, and that it is true." But, withal, he will have to weep his way to the grave over the years he has wasted and the undoings he has wrought.

¶ 3. **The Church is Deceived and Crippled.** How many of the infected graduates of our skeptical seminaries have dared to tell pulpit committees, corresponding with reference to a call, just what their opinion of the Old Testament was; just what they should say on the subject of "corrupt texts;" "imaginary history," "myth," and

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what more? When did one of them write to a committee frankly saying, "If I come to your pulpit, I expect to oppose practically every article your denomination has adopted and to tear to shreds the one relating itself to the inspiration of the Bible?" Why should not these gentlemen be honest? Time and again I have said in my pulpit, and I reaffirm it, that if people do not believe this Book to be God's Word, I do not want them in the membership of my church. How many of our critics dare to take the opposite side, and tell their congregation frankly that if they do not believe it, it were better to take their letters and go where such a "fossil faith" is preached?

¶ It is related that Sam Jones used to have a custom of saying to his congregation, "Now, if you don't like what I say, just get up and rack out," and nobody moved. Some fellow, seeing with what pleasantry Sam's congregation received it, thought to adopt it, and he rued the result. They moved almost in a body. Anything like a candid expression of their convictions would empty many of the churches of our Higher Critics. Of course in answer to this it is said, "One don't need to preach his doubts;" but do our brethren intend to concede, then, that their opinions have reached no firm foundations; that their scholarship is not scientific and positive; that eternal truth is not with them? Hardly; and yet when one of them remarks, as we have heard a number of them do, "I say these things in this assembly of ministers; I wouldn't care to preach them in my pulpit," he forces us to one of two opinions of him—either he is not convinced of the truth or else he is a coward.

¶ Finally,—**Christ is Betrayed by His Professed Friends.** When Judas Iscariot was ready to deliver Him into the hands of His enemies, he turned the trick by a kiss. When the modern critic undertakes the same he ac-

completes it by an eloquent speech. In the same book in which Prof. Foster has stripped Christ of His immaculate conception, His infinite wisdom, His sacrificial death, His corporeal resurrection, and His reputed ascension, he has paid Him a multitude of pleasing compliments. But when Judas faced eternity he was filled with a fear that had torment, and no possible search revealed to him a place of repentance. Higher Critics either know Christ or they don't. If they don't know Him, we have the explanation of their inability to receive the Word, "for the natural man receiveth not the things of the Spirit;" if they once knew Him and were tempted away by this subtle appeal of Satan, "It is written" that "having been enlightened; having tasted of the heavenly gift; having been made partakers of the Holy Spirit; and tasted the good Word of God, and the powers of the age to come, and fallen away, it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

¶ My readers, let me implore you not to follow them into the darkness of unbelief. To me the most terrible description of hell is phrased in the expression "outer darkness." Who can tell what it means to lose the light? A young Baptist minister, making his way by ship to the Holy Land, was visiting in Rome, when word came that smallpox had broken out on board, and the ship was quarantined against his return. What was his dismay a few days later to find himself in that far, strange city, a victim of the dread malady. A native who could speak English was his nurse. Day after day the disease waxed; and his vitality waned. His first thought was, "It is night!" Then memory wrought, and he said, "But a few moments ago and the sun was shining into the window,"

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and with anguish that told the story of his alarm, he cried, "Oh, Antonio! Are you there?" And then asked, "Is it day?" Being answered in the affirmative, he cried again, "Oh, Antonio! I am blind! I am blind!" His sight was gone. The next day the struggle was over. He had awakened in the world of Light and walked the streets of the new Jerusalem, where neither sun nor moon are needed, "for the Lamb is the light thereof." But the man who meets the last enemy in the "darkness of unbelief" will be carried down by him into that "outer darkness" of which Jesus spake, the very pall of which is increased by "weeping and wailing and gnashing of teeth." When the blind lead the blind, God pity them both!

**¶ Now is the time of battle, but the second
advent shall bring both victory and rest. ¶**
—*Spurgeon.*

All of Grace

Herbert C. Long

'**T**is all of Grace.
God's wondrous love to us made known
The death of His Eternal One,
E'en in our place.
We may accept His ransom gift,
The blood that flowed when he was rift.
'Tis all of Grace.

'**T**is all of Grace.
Our hardened hearts could not receive,
Our sin-cursed minds would not believe;
Till in our case
We let God's spirit touch our hearts,
Who faith to human minds imparts
To trust His Grace.

'**T**is all of Grace
That strength imparts rewards to win;
We build on Him who saves from sin.
When on His face
We, ransomed by His blood, shall gaze;
Throughout eternity, we'll praise
His wondrous Grace.

The King

By The Editor

HAS earth a king?
¶ For generations back we have seen hearts torn asunder, hopes blighted, and whole nations plunged into revolutions by the question of the "divine right of kings." The decision of the world has been that this ancient tradition is empty, vain, and groundless. But may not the same question be put in another way? Is there any where a king who has the "divine right?" Has God a king for earth? For the answer to the question, thus stated, there is but one place to turn—the Bible.

¶ In dealing with this subject we will observe that the Holy Spirit first holds before us

THE KING IN PROPHECY

¶ The Jews had long looked for the king, their Messiah, whom they believed would some day rule from the throne of their father, David. To them in their simple trust that God's word was true, there seemed no other alternative. It has remained for the "wisdom of man" to discern that the poor untutored Jew immersed, as we are glibly told, in ignorance and superstition, was mistaken. He was so unfortunate as to take the ancient writings (which we call the Bible) a little too seriously. He actually believed what they said. He, poor fellow, was a literalist! When he read of a coming king, he at

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once proceeded to wait and look and long for that king. He believed with childlike faith the promises of his God. May God in His grace give to us just such a spirit of abandonment to His Book and its teaching as we enter into this study of "The King." Were the Jews justified in expecting a king? Were their scriptures of such a nature as to give them ground for their belief that a king should yet reign over them in righteousness,—a king sent from God? what say the prophets?

Behold, a king shall reign in righteousness (Isa. 32:1). Thine eyes shall SEE THE KING in His beauty (Isa. 33:17). Jehovah is our judge, Jehovah is our law-giver, Jehovah is our KING; He will save us (Isa. 33:32). The wilderness and dry land shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; they shall SEE THE GLORY OF JEHOVAH, the excellency of our God. (Isa. 35:1, 2).

¶ Here we find the promise of a coming king so plainly given as to send the hot blood of anticipation thrilling through the veins. God promises the Jew that the king shall reign in glory and shall be visible to all. He declares that Jehovah Himself will be the king and the setting up of the kingdom will bring universal blessing. How could the Jew believe in aught else than a literal, visible kingdom?—Indeed in the light of such irrefutable scripture how can we believe in aught else? God's word shall be fulfilled.

¶ These promises of a king that would come to rule forever, first took definite form in God's covenant with David, consequently in some passages the Coming One is called "David," in others the "son of David," while He is frequently referred to as ruling from the throne of

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“His Father David.” He is none other than our Christ.
Hear the prophet speak,

Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one KING shall be king to them all (Ezk. 37:21-22); and my servant DAVID shall be king over them (Vs 24), and DAVID my servant shall be their prince forever (Vs 25).

¶ Ah, despised children of Abraham, Isaac and Jacob, here is thy hope—God will yet restore Israel to her ancient possessions and “David, the Christ, God’s king” shall come back from heaven to reign.

¶ But the question may be raised, “may not God annul His covenant with David concerning the king and the kingdom?” To which question God has a ringing answer.

My covenant will I not break,
Nor alter the thing that has gone out of my lips.
Once have I sworn by holiness:
I will not lie unto David;
His seed shall endure forever,
And his THRONE as the sun before me (Ps. 89:34-36).

¶ This subject, “The King,” is the one which engages the attention of Psalmist and Prophet alike. This subject which many men of today have tabooed is the one which plunged Isaiah, Ezekiel, Daniel, David, Zephaniah, Zechariah and Joel into the raptures of prophetic song. Having briefly seen from only a small portion of the passages the trend of the prophecies of the king, we turn to

THE KING IN LOWLINESS

¶ The prophets had fallen asleep with the fathers, the Maccabees had passed through their stormy day, and

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Rome had become the mistress of the world, when one morning the court of Herod in the old Jewish city of Jerusalem was electrified by the report that outside the city were three men making the inquiry,

Where is He that is born King of the Jews (Matt. 2:2)?

¶ The chief priests knew at once the answer to this question for God had told them in their Scriptures that the king would be of the line of David and born in Bethlehem, the City of David. But in one thing they failed, they knew quite well all the prophecies concerning the glory of the king, but had utterly ignored every prediction of His ignominy, poverty, and lowliness.

¶ He was born a king, but His parents fled with Him to Egypt; He was born a king, but He lived the life of a poor carpenter's son; He was born a king, but He was without money to pay tribute; He was born a king, but He had not where to lay his head; He was born a king, but He was manifested to the eyes of men as a servant, and not knowing the Scriptures they did err,—they failed to recognize the king. They were right in believing that the king would finally come in glory. They were wrong in not seeing that the king must first come in humility.

¶ He leaps for a brief period into popular approval, but the crowd is fickle and when we see him again He is

THE KING REJECTED

¶ It is early in the morning before the passover. An excited mob surrounds the Porch of Judgment. Standing at the Judgment Seat and facing the crowd are two men,—one is the Roman Governor, Pilate, the other is the

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Wonderous Man who some thirty years ago was “born king of the Jews.” Pilate (in whom is vested the authority of the Roman Empire) speaks to the mob.

Ye have a custom, that I should release unto you one at the passover; will ye, therefore that I release unto you the King of the Jews (Jno. 18:39)?

¶ What a question! Surely this Roman governor speaks at the dictation of God Himself. When the voice of Pilate rang into the ears of that mob of Jews asking them if he should release the “King of the Jews,” he brought them face to face with the fact of the ages—Christ is king. To reject Christ is to reject the king. They rejected Him. No sooner had Pilate’s question gone forth than there rose from the multitude as one voice, the blood-curdling cry, “Crucify Him, crucify Him.”

¶ Then they crowned Him with thorns and with curling lips said, “Hail King of the Jews.” Then bye and bye when their rejection had reached its climax and they had hung the king on a cross there was put over Him the words

Jesus of Nazareth, the King of the Jews.

(Jno. 19:19).

¶ The king had been murdered. The Jews who for years had been waiting for their Messiah, killed Him when He came. They had ardently longed for the promised king, and when He stood before them they rejected Him. He came unto His own, and His own received Him not (Jno. 1:11). But how wonderful, how glorious this death scene becomes when we remember that this king, holy, spotless, and satisfying to God was bearing in his body the sins of fallen men. Here indeed do the extremes meet. The rejected king and the voluntary Sin-Bearer are one and the same. Thank God, the King of the Jews is the Saviour of the world.

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A king with mercy boundless,
A king whose grace is free,
A king who bore rejection
For love of you and me.

¶ He died, He miraculously rose from the dead, He ascended into heaven and we see Him during this age

THE KING IN A FAR COUNTRY

¶ When the Jews rejected their king, they postponed His kingdom. He predicted this postponement in His parable of the pounds,

A certain nobleman went into a far country to receive for Himself, a kingdom and to return (Luke 19:12).

¶ Christ is the nobleman. He has gone into heaven, the far country. His own people, the Jews, have said, "We will not have this man to reign over us" (Luke 19:14). He will yet return to establish the kingdom which He has received from the Father. Whilst he is away the manifestation of the kingdom is in abeyance or postponement, the Jews are scattered far and wide in accord with prophecy, and a usurping king whom the apostle Paul calls the "god of this age," the Devil, exercises his warning opportunity with tremendous vigor. But this state of things is only paving the way for the second coming of the Christ, when we shall see

THE KING IN WRATH AND VICTORY

¶ When at last the Jews have been brought back to their land thus fulfilling the many clear predictions of the Old Testament, they will enter into a compact with the Anti-Christ, that masterpiece of Satan, who will become the ruler of the kings of the earth for a very short time. The Anti-Christ will break his compact with

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the Jews and finally make war against a mere remnant of them who will defend the city of Jerusalem. He will march the army of the kings of the earth against the practically helpless city with its little garrison of faithful Jews and lay seige. In the first attack half the city will be taken. The remainder of the defenders in desperation will lift a prayer to God for help,—and lo, the long anticipated moment will be at hand. The king will come from heaven and fight victoriously for His own. Listen, as God describes,

For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and the women ravished: and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall Jehovah go forth and fight against those nations as when he fought in the day of battle.

And Jehovah shall be king over all the earth (Zech. 14:2, 3, 9).

¶ When the king comes back, the day of wrath will be at hand. He will terribly crush the army of Anti-Christ as grapes are crushed in the wine-press until the blood of His enemies flows forth even to the horses' bridles (Rev. 14:20). He will wreak His righteous vengeance.

¶ Hear the words of the king Himself.

I will tread them in mine anger and trample them in my wrath and their life blood shall be sprinkled upon my garments and I will stain all my raiment, for the day of vengeance is in My heart (Isa. 63:3).

¶ When the king comes back, the postponement of the kingdom will be at an end. The long anticipated universal kingdom will then be set up with shoutings of victory. Set up, not by the multiplied energies of a lukewarm church, but by the personal, visible reappear-

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ance of the king who long ago went into the far country to receive His kingdom.

¶ The prophet's testimony concerning the glories of the coming reign is indisputable.

Then the moon shall be confounded, and the sun ashamed; for Jehovah of Hosts will reign in Mount Zion in Jerusalem; and before His elders shall be glory.

And it shall be said in that day, Lo, this is our God; we have waited for him (Isa. 24:23; 25; 9).

¶ When the king comes back and enters into His great reign of Peace and Righteousness, He will open the way for the consummation of all things when He will hand the kingdom back to God and God shall be All in All. On this point the record is very plain.

Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule and authority and power, and when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be All in All (1 Cor. 15; 24, 28).

¶ O wonderful moment,—the moment when the king will come. Angels and arch-angles will vie with one another in ascriptions of glory; the living creatures who minister at the presence of God will fall before the throne crying out, "Worthy art Thou, for Thou wast slain, and didst purchase unto God with they blood men of every tribe and tongue and people and nation (Rev. 4:9); from the depths of the underworld will come forth the startling admission, "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever" (Rev. 4:13); and out from the suffering remnant of God's people the Jew, shall at last be wrung the words "Blessed is

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the king that cometh in the name of the Lord." Yea, earth, heaven, and hell will blend their voices, either in joyful praise or tardy and reluctant confession, saying, "The King, the King!"

¶ And He shall have on His garment and on His thigh a name written,

KING OF KINGS
AND
LORD OF LORDS.

Rev. 19:16.

There may be many professors who are not true believers; yet there are no true believers, but what are professors.

—William Secker

Outlines for God's Workmen

In this department will appear Bible Study Outlines of great suggestiveness and value. These outlines will cover both the Topics and the Books of the Bible, and will represent either the work of the editors of "Grace and Truth" or of some of the strongest Bible students of our times. Each outline will be accompanied by the initials of the student from whose work it is taken. To the earnest seeker after Scripture knowledge the helpfulness of this department will prove almost inestimable.—
Editor.

PAUL

A Bond-Servant (Rom. 1:1)—Bought by Christ.

An Apostle (2 Cor. 1:1)—Witnessing for Christ.

A Prisoner (Phil. 1)—Suffering with Christ.

R. S. B.

JUSTIFICATION

We are Justified by God, the **Source** of it.

Rom. 3:26.

We are Justified by Grace, the **Spring** of it.

Rom. 3:24.

We are Justified by Blood, the **Ground** of it.

Rom. 5:9.

We are Justified by Resurrection, the **Acknowledgment** of it.

Rom. 4:25.

We are Justified by Faith, the **Principle** of it.

Rom. 5:1.

W. S.

THE LORD'S PRAYER

¶ In which are set forth the various relationships of God to the saved man.

1. Our Father Who Art
 in heaven } The child with his Father.
2. Hallowed be Thy name } The worshipper with his Lord.
3. Thy kingdom come } The subject with his King.
4. Thy will be done on
 earth as it is in
 heaven } The servant with his Master.
5. Give us this day our
 daily bread } The beggar with his Bene-
 factor.
6. Forgive us our debts as
 we forgive our debt-
 ors } The sinner with his Saviour.
7. Lead us not into tempt-
 ation } The pilgrim with his Guide.
8. Deliver us from evil } The prisoner with his Deliv-
 erer.

R. L. D.

The Sunday School Lesson

By Rev. Francis W. Starring

THE WISE AND FOOLISH VIRGINS.

Matt. 25:1-13. October 2, 1910.

IN STUDYING this lesson we should bear in mind the Jewish character of the book of Matthew. The parable of the virgins as given by our Lord refers to Israel at the time immediately before the glorious second advent of Christ, the King. Jesus Christ is the bridegroom (John 3:29). As in Israel, so in the sphere of Christian profession today there are the wise and the foolish, the true possessors of spiritual life and the mere professors. Let us study these two classes.

¶ 1. In our consideration of those who are said to be wise we shall notice first, their wisdom; and second, their destiny.

¶ First.—The characteristic mark of the wise was that they took oil in their vessels with their lamps. Oil is a type or emblem of the Holy Spirit (Compare Psa. 45:7 with Acts 10:38). True wisdom is in the faith that secures salvation and the gift of the Holy Spirit (Eph. 1:13). A lamp is a vain thing to trust for guidance if it is without oil. And a most useless thing in this dark age is a Christian profession which is not verified by the witness of the Spirit (Rom. 8:16).

¶ Second.—The destiny of the wise is the best proof of their wisdom. They were ready and went in with the

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bridegroom when he came. The possession of the Holy Spirit is essential to make ready those who would meet Christ at His coming. There is no "divine spark" in unregenerated man which removes the necessity of having the only genuine light-producer, the Spirit of God.

¶ It was after the wise ones went in with the bridegroom that we read, "and the door was shut." The shut door means to them that behind and beyond are the sorrows and griefs that have attended the rough way of life. No pangs of suffering, no trials and temptations, no insistent clamoring of a corrupt nature shall ever disturb the happiness of those who are on Heaven's side of that closed door. It is the Day of Redemption, the Consummation of Grace (Eph. 4:30).

¶ 2. We turn now to the contrast presented in that other class, the foolish virgins, and observe first, their folly; second, their destiny.

¶ First.—They, we are told, "took their lamps and took no oil with them." It answers to a profession of goodness or religion without a possession of the Spirit. It is sad to see so many who are fatally deceived into thinking that human "goodness" without the regenerating and indwelling Spirit is enough. They are foolishly satisfied with the lamp without the oil. They forget that true word, "If any man have not the Spirit of Christ he is none of His" (Rom. 8:9).

¶ Second.—When the midnight cry shall disturb the slumbers of all with the announcement of His coming, there will be an awakening of many only to realize when too late that they have not the Spirit and are wholly unprepared to meet Him. In vain will they seek a supply from others, for Christ is the only one from whom it may be bought "without money and without price." He

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who was spurned when pleading in grace will Himself spurn the unbelieving when He comes in judgment.

¶ Failing to secure oil for their lamps the foolish virgins return to find that "the door was shut." What does the closed door mean now? On this side is banishment from the merriment of the marriage feast, the light and cheer of Heaven. On the other side is the Bridegroom making glad the hearts of the redeemed. On this side is the sound of weeping and wailing; on the other the songs of glory. Listen to the cry of the foolish, "Lord, Lord, open to us." Hear the response, "I know you not." The Lord knoweth them that are His (2 Tim. 2:19). He must also know who are not His own. The greatest joy is to be known by Him and taken into His wondrous presence. The greatest misery is to be turned away as a stranger and driven as an enemy to a hopeless distance from His face (2 Thes. 1:8-10).

¶ Sinner, "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), saved from the dread sentence of those words, "I know you not."

¶ Christian, watch! watch!! Jesus is coming. When? "Ye know not the day nor the hour." Then be watching and waiting, for He is surely coming and will not tarry long (Heb. 10:37; Acts 1:11; 1 Thes. 1:10; 1 Thes. 4:16, 17; Phil. 3:30; 1 im. 6:14; Rev. 22:20).

THE PARABLE OF THE TALENTS

Matt. 25:14-30. October 9, 1910.

JESUS is here speaking to Israel, the Servant of God (Isa. 41:8). The lesson is similar to that in the parable of the Virgins, as it brings to the Jews an admonition and warning in view of the Lord's return. The main difference is that here the emphasis is not upon the actual possession of the

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Spirit, but upon the outward evidence of such possession. At the visible second appearing of Israel's absent Lord the best service will prove the worth of emptiness of Israelite's profession. Our method of dealing with this passage will be to study the character mentioned.

¶ 1. **The five-talent servant.**—It is a high honor to be counted a servant by such a Master. Paul makes it plain that all true believers are servants (Rom. 6:18, 22). The talents do not represent a man's natural ability, but are gifts from God Himself, for "He delivered unto them His goods." In 1 Cor. 12 we are told of the gifts which God gives to His servants in the present dispensation. "Straightway" the five-talent servant "went and traded with them." How quick and energetic we should be in using the gifts we receive from Him, and how anxious to make them increase to the glory of Jesus Christ when He comes! It is only through Him that we have the talents at all. Our possession of them is in trust, and as faithful servants we should seek to gain other talents for Him. And then what of the reckoning? "Well done * * * thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Christian, can you honestly expect to hear those words from your returning Master as He views the fruit of your labor for Him? The reward which the true servant may anticipate should inspire to devoted service for Jesus. To-day we are in the midst of iniquity and sorrow and rejoicing because the "joy of the Lord" is in our hearts; what will be our happiness when it is both true that the "joy of the Lord" is in us and we are in the "joy of the Lord" as in the depths of a fathomless ocean?

¶ II. **The two-talent servant.** Not all the servants received the same amount in the beginning. The man with

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two talents was just as faithful as the man with five, and his Lord gives him a like reward. Here is Christ's estimate of the value of faithful service, whether it be in much or little (1 Cor. 4:2; 2 Tim. 2:2; Prov. 20:6; Luke 16:10).

¶ 3. **The one-talent servant.** He is an example of those who are servants only in name and not in reality. This is proved by his words spoken to the Lord, —“Thou art a hard man * * and I was afraid * * * hid thy talent in the earth.” These are not the words of one who knows redeeming grace and becomes a true servant of his Master. So far is he from being a “true servant” that his Lord calls him a “wicked servant.” The emptiness of his profession is proved by his utter ignorance of his Lord's will and kindness. In company with others who have not been begotten by the Holy Spirit, the only message for him on the day of reckoning is the terrible sentence to the outer darkness where there shall be the weeping and gnashing of teeth. The talent which the Lord had placed at his disposal he would have at least “put to the bankers” had he been a true servant, but now it is given to another. “For unto every one that hath shall be given and he shall have abundance.” Grace increases unto greater abundance all the while.

“Grace is flowing from Calvary;
Grace is fathomless as the sea!
Grace for time and eternity!
Grace enough for me!”

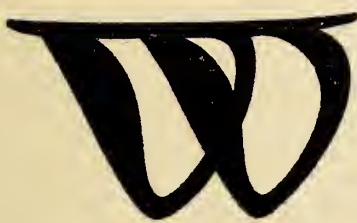
¶ 4. **The Lord of the servants.** Thank God, the truth of the Lord's return is not alone for Israel. We who have been redeemed by the Saviour's blood and who yearn to serve Him better as the days go by are cheered

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by the thought of His coming to reckon with us (Rev. 22:12). But the thought is a solemn one, too. What of the misspent days and years, the carelessly wasted moments, the slighted opportunities? How will we explain them when He comes? Jesus is coming to say "Well done" to those who have been faithful. Let us therefore be patient, and not weary in well doing. The "joy of the Lord," boundless, inexhaustible, and endless as the God of grace Who gave it—this is that for which we wait with patience as we pray, "Even so, come, Lord Jesus."

THE LAST JUDGMENT.

Matt. 25:40. October 16, 1910.



We are now closing part of our Lord's prophetic discourse from the Mount of Olives. He gave us a judgment picture in which we see the solemn meaning of His second coming not alone as touching Israel, but as it shall then concern all nations. Let us consider the passage in four parts.

¶ 1. **Time and place of judgment.** It is to be "when the Son of Man shall come in His glory and all the holy angels with Him." This same Jesus shall come, according to promise (Act 1:11), and shall have on earth the "throne of His glory." He came once to receive a throne and the homage of willing hearts but was rejected (John 1:11); He will come again in glory that is irresistible to crush his enemies and win from all men the acknowledgment of His supremacy. The place of this judg-

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ment will doubtless be the land of His supremacy. The place of this judgment will doubtless be the land of Israel (Joel 3::11-16).

¶ 2. **The subject of the judgment.** On this point we have a "thus saith the Lord." Vs. 32, "And before Him shall be gathered all nations." A resurrection is not mentioned, but we are told that as He descends from Heaven to earth He gathers the nations before Him. The subjects, then, are the living nations of the earth. Here is a theme for sober meditation. In political circles Christ is a stranger. Nowhere is His rejection more apparent. And yet the day is coming, called in Scripture phrase "the day of the Lord," when all the nations shall bow to the decree of this very Christ. For He shall come not with the sign of the crucifix for spiritual conquests, but with the sword and sceptre to claim His rightful dominion as King of kings (Rev. 19:11-16; Luke 1:31-33).

¶ 3. **The test and reward of the righteous.** In this judgment the proof of righteousness is found in the treatment which these nations have given the Lord's brethren. Prior to the Lord's coming in power the glory Israel shall have a remnant preaching the gospel of the Kingdom among all nations (Matt. 24:14). The Lord's brethren referred to in our lesson are Israelites (Rom. 9:3-5). So perfectly does Christ identify Himself with His brethren that He says those who feed them feed Him, and those who give them to drink quench His thirst. Here is a beautiful thought for Christians. Who are Christ's brethren to-day? (Heb. 2:10-11). It is good to know that as believers are members of His body (Rom. 12:5) He is one with them in every experience, whether of joy or sorrow, adversity or prosperity. Loving and helping the Lord's brethren is loving and helping Him. How, then, should Christians live together?

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¶ The reward of the righteous is the kingdom “prepared for you from the foundation of the world.” God’s rewards are not hasty makeshifts invented at the eleventh hour, but prepared with perfect skill, unstinting in love and matchless grace, with materials from the infinite store-house of the Creator and absolute Possessor of the Universe. Are such rewards deserved by men? Only as men are themselves “accepted in the Beloved” and “found in Him” (Eph. 1:6; Phil. 3:9).

¶ 4. **The test and reward of the wicked.** These are said to lack the evidence of faith,—“Ye did it not * * * Ye did it not.” It is not so much what men have done as what they have not done,—“If ye **believe not** ye shall die in your sins.” What the wicked fail to see to-day is that above all other things that which covers them with shame and makes them worthy of the lowest hell is their inexcusable failure to believe on Jesus, God’s Son (John 16:9). The sin question becomes the Son question.

¶ The reward of the wicked is merited,—“Depart from me.” It will be a tragic scene, sad and awful beyond the power of words to express, when multitudes for whom Christ died are turned away from his presence. Yet He can say of them as He said when weeping over Jerusalem, “How oft would I * * * but YE WOULD NOT.”

¶ Jesus tells in conclusion of two eternal destinies—“Everlasting punishment,” “Life eternal.” God forbid that we should attempt to limit the meaning of the awful word **eternal** when joined to **life**. We dare not cry, “Peace! when there is no peace.” In loving earnestness we would warn all that the time of division will come when the saved will go to Eternal Life and the lost will go to Eternal Punishment. There is a way of escape from hell; it is the way of righteousness. There is just

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one way to become righteous, and that is by faith in Jesus Christ, Who alone is well pleasing to the Father (Rom. 4:5; Phil. 3:9).

REVIEW

Golden Text.—Luke 9:51.—October 23, 1910.

The Lesson and its Practical Point

¶ Lesson 3. Matt. 16:13-28. Jesus is the Christ, the son of God. He is the foundation which cannot be moved.

¶ Lesson 4. Matt. 17:1-8, 14-20. Jesus will one day be glorified as suggested by His transfiguration on the mount.

¶ Lesson 5. Matt. 18:21-35. As God in Christ has forgiven us the great debt of sin, let us forgive the debts of others.—Eph. 4:32.

¶ Lesson 6. Matt. 19:1, 2, 13-26. All things are possible with God, even the salvation of those for whom entrance to the kingdom of God seems impossible.

¶ Lesson 7. Matt. 20:1-16. We should heed Christ's call to service and trust His grace for ample reward.

¶ Lesson 8. Matt. 20:17-34. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (vs. 28.)

¶ Lesson 9. Matt. 21:1-17. Jesus stirs emotions of love and praise in those who exercise the simple faith of childhood, but hatred in the self-sufficient and envious.

¶ Lesson 10. Matt. 21:33-46. Though rejected by men, Christ will have glory from the Father, and will finally crush His foes.

¶ Lesson 11. Matt. 22:1-14. To be received into the

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presence of a Holy God, the sinner must be covered by the perfect righteousness of Christ, received by faith (Rom. 4:5).

¶ Lesson 12. Matt. 22:15-22, 34-36. What think ye of Christ? The greatest question man has ever been called upon to answer.

¶ Lesson 13. Gal. 5:15-26. The fruits of the Spirit are only possible to those begotten of the Spirit (John 3:6).

¶ Lesson 1. Matt. 25:1-13. Jesus Christ is coming again. Only those are ready for his coming possess the Holy Spirit.

¶ Lesson 2. Matt. 25:14-30. The evidence of salvation is service; the reward of service is according to faithfulness, and will be received at the second coming of Jesus Christ.

¶ Lesson 3. Matt. 25:31-46. He who came first in grace to suffer for sins, will come a second time in judgment to rule the nations (2 Thes. 1:1-16).

THE ANOINTING OF JESUS.

Matt. 26:1-16.—October 30, 1910.

THE rejected King, having unfolded wonderful scenes of future glory, returns to the present humiliation. Quite a different theme now engages His mind and heart.

¶ 1. **A Significant Prediction.**—For the fourth time Jesus tells of his coming betrayal and crucifixion. He now discloses the time of His death. He died not by accident or as a martyr. He knew all the way of sorrow, anguish and blood before the first step was taken. He

willingly offered Himself as the Passover Sacrifice (John 10:17, 18).

¶ 2. **The Plotting Elders.**—Here is a most amazing revelation of human depravity. Jesus was not slain by a hot-headed mob in sudden rage. Looking back into the shadow behind the bloody crime, without a parallel in all history for fiendish cruelty, we see men plotting, calculating, devising means for the execution of their purpose. And who are these men? Not anarchists, not drunken outlaws, but men of highest rank in the nation, priests, scribes, elders of the people, holding their consultation in the palace of Caiaphas. Well might the Spirit say of men, “Their feet are swift to shed blood; * * there is no fear of God before their eyes” (Rom. 3:15-18). Notice, too, how Satan would defeat every purpose of God in Christ. Jesus foretold his death at the time of the passover. Satan said, “Not on the feast day” (vs. 5). But the haste of Judas defeated Satan and aided the fulfillment of prophecy (vs. 14).

¶ 3. **One who understood** (vs. 6-13).—See also John 12:1-8 and Mark 14:3-9. Although Jesus had foretold his sufferings and death, the disciples were slow to understand that it should really be so and why it should be. There was one who understood, Mary of Bethany, who had chosen “the better part” of sitting at the feet of her Savior and learning of Him. In view of His coming death and burial she anointed His head and feet with ointment which was “very precious.” Three hundred pence was a very large sum in those days, but the cost was nothing to her. She knew it was all she had to give, and knowing what Jesus was about to do for her on the cross how insignificant would be a thousand times the cost of the whole world. Seeing before her her Lord’s death and the tomb, she longed to drop some sweetness in-

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to the bitter cup as her Substitute sweat and quivered and bled His life away under the heavy hand of justice. Is it surprising that Jesus commended her act of loving appreciation? He Himself is Love and the world's best revelation of the Father's love (Rom. 5:8). Love ever delights in a warm response. In spirit Mary was believing and demonstrating the truth which was later enunciated by the apostle Paul, "Ye are not your own, for ye are bought with a price" (1 Cor. 6:20).

¶ In sharp contrast is the cold calculating disciple saying, "To what purpose is this waste?" Can anything be a waste which is really given to Jesus and which proves to be a sweet savor to Him? And thieving, treacherous Judas suggests the need of the poor. We know his motive (John 12:6). Many Christians to-day are distressed by the cry of widows, orphans and the poor, but are as senseless as stone in the presence of a weeping, stricken, dying Savior. May not Christ this hour, bending over a sinning, straying world, be searching for some sensitive heart to share His own feeling for the lost? Does He not yearn to come near, very near, in sweet communion and fellowship with redeemed men who love Him and crave His presence? Let the simple, unquestioning faith and unhindered expression of this woman's tenderness rebuke the heartless selfishness that would think of the cost.

¶ "Whosoever this gospel shall be preached * * shall this be told for a memorial of her." Also, Mark 14:8, "She hath done what she could." The best memorial is the record of having done the best possible for Jesus Christ. God Himself can ask no more (2 Cor. 8:12).

¶ 4. **The Prince of Critics.**—The spirit of unkind and unjust criticism is an ugly spirit. He who was prominent among the critics is led by that same evil spirit

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into the base betrayal of His Lord. Judas was never a true believer (John 6:64). Think of the price, thirty pieces of silver! How often has the Lord been betrayed for silver or gold!

¶ What have you done and what are you doing with Jesus? May every heart-throb of our suffering Christ meet a response in hearts that have been quickened by this new revelation of Him.

¶ A faithless man is a hopeless one, and
whatever weakens faith, darkens hope.
—*Dr. Eaton.* ¶

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from **D**eath unto **L**ife.

—John 5:24.

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Grace and Truth

EDITORIAL

Unimportant

IN SPEAKING of a Bible teacher, a few days ago, a prominent official in ecclesiastical circles said, "I cannot see why he emphasizes the second coming. We should not concern ourselves with the future mysteries. To me they are unimportant."

¶ To the conservative, God-fearing man, such a statement is little short of blasphemous. How one can have the "rudiments of the doctrine of Christ" in his heart and speak thus, is an unsolved enigma. How the glowing comfort of the Jesus-story could have found its way to even one man who could have the brazen effrontery to say that the coming back of Jesus was unimportant is incomprehensible. When a man lifts his eyes from his open Bible and says, "The second coming is unimportant" it is exactly the same thing as if he had said, "The Devil has blinded my eyes so that I cannot understand what I read."

¶ If the things pertaining to the Lord's return are unimportant, then why did Jesus Himself comfort the disciples with promises that He would return? Hear His words:

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, **I WILL COME AGAIN** (Jno. 14:2-3).

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Is it not a bit strange that He would use an “unimportant” truth to comfort those who were dearest to Him?

¶ If the things of the future are unimportant, then why is the Holy Spirit sent to earth with the explicit commission of revealing the future things to God’s children? Who dare minimize such a glorious promise as this?

Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will declare unto you the **THINGS THAT ARE TO COME** (Jno. 16:13 R. V.).

Is it not a bit strange that God, the All-wise, should send His Holy Spirit to earth to declare that which is “unimportant.”

¶ If our Lord’s return to earth is unimportant, then why does the God-inspired apostle refer to it as the “Blessed Hope”? His words are:

For the grace of God has been made manifest * * * teaching us to live godly in this present world; looking for **THAT BLESSED HOPE**, the appearing of the glory of the great God, and our Savior Jesus Christ (Titus 2:11-13 C. and H. Ver.).

Is it not a bit strange that the Grace of God should be manifested for the amazing purpose of teaching us to look for something “unimportant”?

¶ Verily, the mockers have come—the mockers of the last days, who shall walk after their own lusts, saying, “Where is the promise of His coming (2 Pet. 3:34)?” They have come and are saying “Let us not study the future, let us not study His coming. It is “unimportant.”

¶ But when the sun is turned to the redness of blood and the moon becomes like sack-cloth of hair, when the earth shall quake at the footsteps of the coming King,

when heaven, earth and hell shall shout His glories, and He comes in flaming fire to wreak vengeance, there will not be a voice in the universe that will dare to mutter or chirp the damnable word "unimportant."

¶ Yes, it's a plain case of a difference of opinion between **A MAN** and **god**! It is absurd to expect the man to change his mind. It must be one of those unhappy instances in which God is wrong.

Peace

THE soul of man seeks peace. All that is within man cries out for peace, but wherever he turns he finds there is no peace. Man apart from God is a sinner under sin's curse, and God has said that the wicked are like the troubled sea when it cannot rest. There is no peace to the wicked (Isa. 26:3). How futile is man's effort to bring peace to the heart. The only thing that can ever bring peace to man is the knowledge of a satisfied God. God finds His satisfaction in Christ only. Hence the Spirit says to us, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1-2).

¶ To the tempted, to the sorrow-crushed, to the sin-befouled one; to him whom Satan hath swept out into the maelstrom, to all who are needy comes the blessed testimony of Isaiah as he speaks to his God—"Thou wilt keep him in perfect **Peace** whose mind is stayed on Thee."

¶ Believer, is thy mind stayed on Him?

¶ Hast thou peace?

Millennial Dawnism

HERE should be uttered to the readers of "Grace and Truth" a word of warning. There is a publishing concern in the East known by the imposing title, "The Watch Tower Bible and Tract Society." This society spreads broadcast the writings of Chas. T. Russell, a man who denies the deity and resurrection of Jesus Christ. Some time ago the title pages of these writings read "Millennial Dawn," but the public began to smell the poison by that expression, so the Devil had the label changed and it now reads, "Bible Keys or Helping Hands for Bible Students." Never was more misleading statement printed. The stuff that goes forth from the press of "The Watch Tower Bible and Tract Society," instead of being called a "key," should be called a "bolt," where-with men are locked out from a realization of God's truth in Christ.

¶ The followers of this cult are enthusiastic in spreading its literature. Wall pockets are kept constantly supplied with tracts in depots and waiting rooms; owners of carriages and wagons, that are left for a few minutes on the public square, return to find that some one has left a generous supply of free printed matter in the bed of the vehicle. This printed matter appears under various headings—"The Watch Tower and Herald of Christ's Presence," or "Food for Thinking Christians," or "Brooklyn Tabernacle Pulpit." Whatever the title may be, it is the work of Chas. T. Russell.

¶ It is a little difficult to classify his teaching. It isn't full-blooded anything! It isn't even a half-breed! It's

a cross between Swedenborgianism, Seventh Day Adventism, and Bullingerism. Investigation would reveal strains of other wild bloods. In spite of all this, its statements are adroit, appealing, insidious, and many are being led away. I. M. Haldeman has well said that it is a "blasphemous religion."

¶ Shun it!

Divine Department Stores and Heavenly Lunch Stands

THE question of church bazaars and dinners comes up just about often enough to keep the churches in a constant stew, or a boil, or a fry. It is an acknowledged fact that the Lord's work must have money to carry it on. It is acknowledged that the money must be raised. It is not acknowledged that the way to catch the money is by setting a trap and baiting it with ice cream and pen-wipers, or oyster stew and fudge. This modern system of teasing the reluctant nickles from the hard-clutched pockets of believer and unbeliever alike cannot be too severely castigated.

¶ While it can be proven from Scripture that the Lord loveth a cheerful giver, it cannot be proven that the Lord loveth either a cheerful ice cream peddler or a cheerful ice cream buyer when the transaction is entered into to prevent His work from going by the board.

¶ It can be proven from Scripture that the early Christians laid by them on the first day of the week as the Lord prospered them, but it cannot be proven that on Friday night they got together to run a Heavenly Lunch Stand.

¶ When God's people become so depleted in the power of the Holy Spirit that they are compelled to ask the world of unbelievers to come and help the Lord pay the pastor's salary, or help in laying a sidewalk, it is time for that band of so-called believers to close up shop and give the place to the bats or else turn from their worldliness and once more trust God.

¶ When the minister of God's word drifts so far from the teaching of the Book of Books that he dares encourage his people in the opening of a Divine Department Store instead of letting the money come in the only scriptural fashion—voluntary offerings—it is time for him to enter another business (rag-picking, for instance), or else get down on his knees and confess his sin to God.

¶ The assemblies of the Living God and Crucified Savior are not commercial institutions.

Inspired

THERE are three words in the average American vocabulary which have about the same meaning. They are "cheek," "nerve," and "brass." There is a lady who lives near Boston who is now a little too old for active life, but who in her heyday wrote a book. Quite a large number of men and women have read the book and swallowed the thing whole. Some years after the above mentioned lady had written her book and discovered how easy it was to "bunco" the people, she came out with the following modest (?) statement:

"It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it. Is it too much to say that this book is leavening the whole lump of

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human thought? You can trace its teaching in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine Love, which today is circling the whole world. I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science text-book."

¶ The Bible has at last found its equal! Could a prophet of the olden times have claimed more? Could God Himself claim more for his prophets? Of course it wasn't "cheek," or "nerve," or "brass"! Far be the thought from us. The lady was carefully avoiding "super-modesty."

¶ But why parry with words? Christian Science is what Mark Twain has said: "Nothing more nor less than a gigantic hoax."

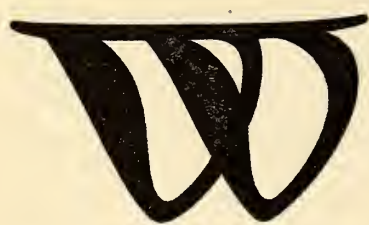
¶ This is the broken reed upon which thousands are leaning today. This is the hopeless hope toward which multitudes are turning for the ground of their peace. May God give his servants a clear testimony against this soul-destroying Christian Science delusion—this hydra-headed monster which was begotten in hell but born in Boston.

¶ Poor Boston.

The Prevalence of Skepticism in Pulpits

Dr. Wm. B. Riley

[This article will close the series by Dr. Riley. The readers of "Grace and Truth" have been loud in their praise of his fearless exposure of the subtleties of Satan. We are glad to state that these articles do not close Dr. Riley's fellowship with us, but that the future holds further blessing for our readers through him.—Editor.]



WHOEVER goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John 9:11). This text is chosen as the starting point for this article, not because it involves disfellowship, but because it describes, with accuracy, the conduct and opinions of some who now occupy evangelical pulpits. If one could exercise his own preference in the discussion of such a theme as this, he would yield to the temptation of kindly speech at the expense of truth, and of compromise at the cost of candor. There is no more painful experience than that of being compelled to impeach either the motive or the conclusions of the fellows of one's own profession. And yet there are times in which one must make choice between surrendering the very name of his calling, or else disfellowship those who have trailed its nobility in the dust.

¶ In the profession of Bible teaching that time is now on, and the Scripture selected for consideration plainly

indicates the conduct which must characterize him who remains loyal to "the teachings of the Christ." The text describes the progressive pastor, indicates the point of separation, and demands the end of fraternity.

THE "PROGRESSIVE" PASTOR

¶ "Whosoever goeth onward and abideth not in the teaching of Christ." It is a significant fact that the very phrase "goeth onward" (proagon) is practically identical with our word "progressive" which has been voluntarily assumed by the Bible critics of our times.

¶ In discussing those of them who are pastors, we propose to follow the plan adopted in dealing with the scholars—namely, to employ the names of three or four pastors whose widespread reputation, lofty position, and theological opinions make them easily leaders among so-called liberal pastors, and invite your consideration to their recent utterances. Perhaps none will object if the names of Dr. Fischer, pastor at Berlin, Germany; Dr. R. J. Campbell, successor to Joseph Parker, London, England; Dr. Crapsey, recently removed from the Episcopal pastorate, and Dr. Lyman Abbott—the best known Congregationalist in America, are chosen. I should be very glad indeed, being a Baptist, to name a notable man of my own denomination; but while we are honeycombed with Higher Criticism, the denomination has no pastor, either in the old or new world, holding to higher critical views and at the same time occupying a specially exalted pulpit.

¶ In studying the utterances of the above named, and even of scores of others who are their confederates in opinion, we find agreement at three points, which goes to make up the claim of the progressive pastor.

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1—He Knows His Methods to Be Scientific.

¶ Dr. Fischer, before the Convention of the Protestant Verein reminded his auditors of that fact in the following way: "There can no longer be any claim to a revelation in the old sense of the word. The idea is not in agreement with the certain results of modern scientific research. It is beyond doubt that the investigations of science and history, and the unprejudiced researches into the character of original Christianity, which have been going on for about seventy years without regard to dogmas and doctrines, have made religion something entirely different from what it had traditionally been supposed to be, etc." His defenders also demanded the full liberty of theological expression in the name of "scientific independence" and inveighed against the abridging of "freedom of expressing theological views in the churches" and of the "independence of scientific investigators."

¶ Dr. Campbell, in his very recent declaration concerning what he calls "Restated Theology," reminds the public that "The new theology, in common with the whole scientific world, believes that the finite universe is one aspect or expression of God, but it thinks of 'It' or 'Him' as consciousness rather than a blind force, thereby differing from some scientists." Dr. Crapsey, in his defense of the denial of the Immaculate Conception, said that this interpretation has been forced upon him by a "knowledge of the facts."

¶ Americans are well enough acquainted with Lyman Abbott's positions to know that he holds them all to be "scientific."

¶ Profession is one thing; possession is another. It is not certain that there is a scientist in the views quoted. The Consistory of Berlin, composed of the ecclesiastical
ONE HUNDRED EIGHT

superiors of Dr. Fischer, in calling upon him to resign his office on account of preaching contrary to the doctrines of the church, said, "His views are those of a man who is not yet mature in his theological thinking."

¶ If any one ever suspected R. J. Campbell of being "scientific" we have yet to learn his name. Even Canon Henson, himself a radical higher critic, when asked whether Campbell's liberal movement in London would amount to anything, is reputed to have replied, "No, I think it is a tempest in a teacup; I do not think the element of a movement is in it at all."

¶ As for Dr. Crapsey, if he had discovered "facts" which disproved the immaculate conception, he should have marshalled them before his judges and so saved both himself and his mistaken denomination.

¶ Dr. Abbott's science is not that of an investigator; but that of an orator, whose facts are commonly eloquently phrased fancies.

¶ It is possible, therefore, that these gentlemen, in common with the great company who call themselves "scientific," profess that which they do not possess. It does not make a profession scientific to name it so. An old colored woman in the South was addressed by one of our great statesmen, who happened to be riding by her cabin, "Auntie, are those your boys?" She replied, "Dey is not my chillen; dey is my grandchillen." "What are their names?" "Well, dem chillen has right smaht names; dis one is named de Apossle Paul; and dat one is named de Epissle Petah." But the name did not make an apostle of the first; nor an epistle of the second. We would like some gentleman who is truly scientific to pass judgment upon Campbell's statement. "The whole scientific world believes that the finite universe is one aspect or expres-

sion of God, but it thinks of 'It' or 'Him' as consciousness rather than a blind force, thereby differing from some scientists." Who are the scientists that do not belong with "the whole scientific world?" Positively a speech like that reminds one of nothing so much as the introductory remark of a colored man in Texas on the occasion of Thanksgiving Day: "My bredren, dis am de day when de gov'ment of dis United States calls upon de hole civilized wurd to present itself a livin' sacrifice to demonstrate de administration."

¶ I do not say that the man who claims that his theology is in line with "the whole scientific world" is non compos mentis; he may yet have some notions that are intelligent; but in all likelihood they are few enough to warrant the fumigation of his opinions on the principle that was involved in the report of "The Baltimore American." A man said, "Why did they insist on fumigating that poor old bookworm's manuscripts?" to which his friend replied, "I suppose they were afraid it might contain some germs of thought."

2—He Speaks the Shibboleth of Skepticism.

¶ Henry Van Dyke, speaking of this age of doubt, says, "Its coat of arms is an interrogation point rampant, above three bishops dormant, and its motto is Query?" Later he argues that science has been corralled in the name of skepticism and made to appear hostile to religion? In literature "skepticism in all its shades and degrees, from the most clear, self-conscious, and aggressive, to the most vague, diffused, and deprecatory, is reflected in the current productions." He traces it in the lay sermons of Huxley, Tyndall, Harrison and Clifford. He names these men "Knight-errants of Doubting Castle." He affirms that skepticism hangs like a cloud over the fragmentary

but majestic life-philosophies of Carlyle and Emerson. He remarks, truly, "in the vivid and picturesque historical studies of Renan and Froude, skepticism is at once ironical and idealistic, destructive and dogmatic." He says, "In the novels of unflinching and unblushing naturalism, like those of Zola and Maupassant, and the later works of Thomas Hardy, skepticism speaks with a harsh and menacing accent of the emptiness of all life and the futility of all endeavor." "In many of the later novels of the day we find no recognition, even between the lines, of the influence which the idea of God or its absence, the practice of prayer or its neglect, actually exercises upon the character and conduct of men." He affirms that even poetry has fallen under the spell: "we hear today the voice of skepticism most clearly 'making abundant music around an elementary nihilism, now stripped naked.' "

¶ How natural that men should inhale what is in the atmosphere, and ministers are only men. There was a time when the preacher's only temptation was to carnality. His confidence in a personal God, in an inspired Book, in a sin-bearing Saviour was not only unshaken, it was undisturbed. The times were slow and it was not difficult for him to be always abreast of them; now they are steaming and flashing like lightning and he is told he must keep abreast still, and the times are skeptical. "If I hold to 'the faith once delivered' how can I deal with an age which has denied it? How can I gain audience with men who have pushed past the position I occupy? How can I command the respect, and accomplish the conversion of those who subscribe to the latest scientific magazine, unless I speak their shibboleth, and let them know that I still stand at their side?" This is the subtle temptation! Men and even ministers forget that the

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way to turn back the galloping herd, is not to take their course and keep up with them, but to take a stand and call after them. The skeptical preacher can no more assist the skeptical sinner than a drowning man can assist his sinking friend. Christ was not speaking of a journey in unbelief when he said, "Whosoever shall compel thee to go with him one mile, go with him twain."

¶ All through the Northland of the United States, our so-called "sacred press" teems with articles written by advanced thinkers who are telling us how up-to-date theology is essential to success in dealing with the keen, well-trained intellects of the hour. But the reports made at every annual gathering, of men, women and children won even to their churches, not to say to Christ, belie their boast. A more ineffectual gospel has never been preached than that which Mr. Campbell names "The New Theology"; and as for its advocates in the pulpit, it is a notorious fact that if Conservatives did not visit their churches once a year to hold a series of meetings they would face the shame of utter failure in reaching men. The only point of profit, therefore, in this whole position, seems to be that which Victor Hugo sums up when speaking of Tholomeys, the rich old roue, who had "replaced his teeth by jests, and his hair by joy, and his health by irony, and made verses now and then on any subject." "However," said Hugo, "he doubted everything with an air of superiority—a great power in the eyes of the weak."

3—To the Progressive Pastor the Faith of the Fathers is Fogyism.

¶ There is not one of these pastors but has at some time spoken of the convictions of the Conservatives as "the traditional view." When the great Gladstone was alive and writing his book, "The Impregnable Rock of Holy

Scripture," he spoke of Prof. Huxley's description of the battle of Faith in which Huxley speaks of "the old-fashioned artillery" of the churches on the one side and the "weapons of precision" used by the advancing forces of science on the other. Think, will you, of Joseph Parker, in London, England, battling away with nothing better than the "old-fashioned artillery" of the churches—"The Gospel" of which Paul was "not ashamed"; while his successor in office, R. J. Campbell, comes to the conflict with the "weapons of precision"—the development of Modern Science. And yet, somehow or other, Parker accomplished things,—constructed a great building; called together a great congregation, produced great books, and better yet, aided in the great development of hundreds and thousands of lives. Now his successor, R. J. Campbell, with the "weapons of precision—the development of modern science," is destroying a congregation, weakening the faith of his fellows, starting on a campaign in the interests of "restated theology" that his confrere in skepticism, Canon Henson, calls, "a storm in a teacup, with no element of a movement in it."

¶ Joseph Parker proudly confesses his allegiance to "the faith once delivered"; "the faith of the fathers"; the faith that presents "a personal God"; "an infallible Book;" "a Divine Christ;" "a salvation from sin through His sufferings." There are "dogmas" in that faith; but dogma does not necessarily oppose science; it may express it. There is nothing in all the universe so uncompromising, so dogmatic as science—which is also God's revelation. Conservatives do not hold their dogmas simply because they have been stated and their fathers have held them true; they believe them on scientific grounds. "The heavens declare the glory of God and the firmament

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showeth his handiwork." It is the work of a person, not of a "force"; of intelligence, not of "fortuitous circumstances." They believe the Bible to be inspired because there is every evidence of it! The historical evidence is conclusive! It is far more reasonable to suppose that the nations round about Israel borrowed from Israel's faith and corrupted what they borrowed, than it is to believe that Israel borrowed from the nations round about and completed what she borrowed. It may not be in keeping with the exploded theory of evolution, but it is in perfect accord with the facts of history that men more often and more easily build up a false faith than they construct a true one. We believe that Christ was the Son of God because it does not offend our reason. There is nothing unreasonable in the idea that God should beget, in the flesh—One like unto Himself—and give His Son to the world as the Savior from its sins. To deny that is to deny the central truth of all theology—old or new—namely, "God is Love." "Greater love hath no man than this, that a man lay down his life for his friends, but God commended his love toward us in that while we were yet sinners Christ died for us." The Bible plan of salvation appeals to Reason.

¶ We believe that His death was an atonement for sin partly because it is according to Revelation; but particularly because it is according to Reason. All that we know in this life confirms that claim. There is no sin that is ever atoned for without the suffering of somebody—and quite often the innocent have to suffer for the guilty. Call it dogmatic if you like; name its advocates "back-numbers," speak of them as "old fogies" and all that; but do not forget that up to this present time, with all your boasted progress, you cannot present a point of

improvement upon the old theory and the old Book. What have you added to its moral code? What satisfactory substitute have you given for the old doctrine of inspiration? What have you permanently subtracted from it to make it more trustworthy? The world is waiting for a better theory of creation than Genesis 1:1—"In the beginning God created the heaven and the earth"; for a better plan of salvation than John 3:16—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; for a more satisfactory expression of inspiration than Hebrews 1:1—"God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in the end of these days spoken unto us in His Son."

THE POINT OF SEPARATION

¶ "If any one cometh unto you and bringeth not this teaching receive him not into your house and give him no greeting."

¶ There can be no controversy concerning the meaning of this passage. To accept it at what it says necessitates separation from those who deny "the teachings of Christ." It is plainly affirmed "They have not God."

¶ But this involves other questions—

¶ How do we know what Christ taught? What are the sources of information? Conservatives say, "the Gospels; the Book of the Acts, and some of the Epistles." Here we have the purported report of the teachings of Christ by eye-witnesses. They report Christ as having been begotten by the Holy Spirit, in keeping with prophecy (Matt. 1:20, 23). They report Christ as having claimed equality with the Father, "I and my father are one." They report Christ as having willingly laid down

His own life, "I lay down my life; no man taketh it from me." They report Christ as having taught that salvation depended upon one's faith in Him, "No man cometh unto the Father but by me." They report Christ as having risen from the dead, and record many of His post-resurrection teachings. They report Christ as having ascended up to the right hand of God; and record what He said in the very act of ascent.

¶ Now our progressive pastors are almost at one in insisting that "the Gospels are full of errors, and demand in various parts very unequal credence." Mr. W. H. Mallock says, "They speak of Christ's spoken discourses as 'often nothing more than vague conjectures of the evangelists.'" They describe them as "subjective visions," "unwarranted imaginations," etc. Perhaps these Progressives will permit a question? "How do they know these things?" Conservatives have the testimony of eye-witnesses concerning the teachings of Jesus. No intelligent man will claim that the canon of the New Testament is essentially changed from what it was when first it came from the hands of its authors. And it is by the writings of these men that our Christ lives in our faith. Who created the Christ "Progressives" describe? What witnesses have they as to who He was and what He taught? Is it possible that critics in the pastorate have accomplished what critics in the schools say is an impossibility? Have we not already read from Dr. Driver, "It is ridiculous to imagine that history can be rewritten by a series of unsupported guesses, however ingenious." What scientific support have these gentlemen for their guesses? R. F. Horton tells us that in the ruined abbey of St. Albans the restorers found unnumbered fragments of painted stone trodden into the ground

behind the chancel. "When these were collected and carefully placed together the shrine of the saint was recovered, which stands now in its completeness, a visible proof that the fragments had originally belonged to the whole. In the same way we are able to take the scattered utterances, the thoughts of Jesus, and fit them together until a lovely and harmonious structure of doctrine arises before our eyes."

¶ But whence are we to find them? The Conservatives bring the material for the image of their Christ from Matthew, Mark, Luke, John, and Acts. The Progressives have repudiated these as non-dependable. Who is providing them with the material which they are piecing together? Matthew we know, Luke we know, Mark we know, John we know, Paul we know; but who are these that are providing material out of which the Christ of "new theology" is being created? Our policy is expressed in Scripture thus: "Search the scriptures for they are they that testify of me." Let Progressives tell us whence they bring their testimony, seeing that they have already discarded what prophet and apostle have said.

¶ Who refuses to abide in Christ's teachings? The man who denies that God is the Father of Christ, for Christ claimed it; the man who denies that Christ is the equal of God, for Christ claimed that; the man who denies that Christ died for sinners, Christ affirmed it; the man who denies that Christ was raised on the third day, Christ predicted it, and afterward proclaimed its fulfillment; the man who denies that Christ ascended bodily into the heavens, Christ promised it and in the presence of above five hundred witnesses accomplished it; the man who denies that Christ is coming again with His holy angels to reign in the earth, it is Christ's repeated assertion.

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There is not a one of these doctrines that higher critical pastors have not opposed and even excoriated. Fischer did it in Berlin; Campbell has just accomplished it in London. He affirms that Christ is no more divine than we are; he affirms that man is not a sinner, but an increasing conqueror, saying, "The fall of man in a literal sense is untrue." "The doctrine of sin which holds us to be blameable for deeds that we cannot help, we believe to be a false view." Again, "We reject wholly the common interpretation of the atonement, that another is beaten for our fault." "We believe not in the final judgment but in the judgment that is ever progressing, etc."

¶ Dr. Bettex, one of Germany's greatest scholars, in his book, "The Bible—the Word of God," sums up the views of "Progressives" after this manner, "According to this radical criticism is there any inspiration? None! Any Trinity? None! Any fall into sin? None! Any devil or angel? None! Any miracles? None! Any law from Mt. Sinai? None! Any wrath of God? No! Is the death of Christ vicarious? No! Did Christ rise from the dead? No! Has there been any outpouring of the Holy Ghost? No! Will there be any resurrection of all the dead, or a final judgment? No!"

¶ But even all of this is not the end. Dr. Lyman Abbott, not many months since, before one of our greatest universities, defined God as "A Force." Dr. Campbell says, "The new theology thinks of IT or HIM as consciousness." Here is a point, at least, in which they approach "science," but it is the "science" of Mrs. Eddy, who asks the question, "Is God a person?" and answers it, "No! God is not a person; God is a principle."

¶ It would seem as if we are not far from the day when
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ministers of the Gospel will have to do as Dr. A. C. Dixon did in a convention of free-thinkers in New York City. An up-to-date theologian, in the person of a lawyer, had made an eloquent address, one sentence of which was "I worship the everlasting IT." When Dixon came to deliver himself on "The Simplicity of the Gospel," he said, "Brethren, if any of you are at the shrine of the former speaker, let me utter a word of warning; people grow like the thing they worship, and the first thing you know this town will be full of 'ITS.' "

¶ What shall the believing do about it? Dr. Stocker, former court preacher of Berlin, says, in answer to this question, "The critic's denial of practically all that conservative believers regard as the very foundation of Christianity, such as the divine inspiration of the Scriptures, the Trinity, the atonement, and the divinity of Christ, virtually puts them outside the pale of the historical, evangelical church. There is no common ground between the old and the new schools of theology. It is time to decide what ought to be done in the matter. Evidently the best course would be to separate peacefully the liberals from the protestant churches. Let them go out and organize and maintain congregations after their own manner and creed. Some of the churches and parishes may be left in their hands as honesty and justice demand; but let them remain no longer in the church whose faith they do not share. They represent no type of Protestant Christianity. They are the teachers of a new religion." This would seem to be the only course open that retains the semblance of ethical conduct. "Can two walk together except they be agreed?" Dr. P. S. Henson says, "between these two schools there is the width of the whole heaven"; and Dr. A. H. Strong says, "we seem to

be on the verge of another unitarian defection." Why should we not part in peace?

¶ And yet, in answer to this kindly proposition, Dr. Rade says, "We moderns will risk anything rather than leave the Church." It looks a little like the old story of the drunken man who had made his way homeward to the point of the lamp post, to which he affectionately clung, saying, "together we stand; divided I fall." And yet sad as is that prospect, Conservatives must even insist upon it; or else play truant to the text, "If any come unto you and bringeth not this teaching, receive him not into your house and give him no greeting, for he that giveth his greeting partaketh in his evil works."

THE END OF FRATERNITY

¶ Christian fraternity is not merely social. If it were, Conservatives and critics could adjust their differences, or even afford to forget and neglect them. I have no creed to which my neighbors must subscribe in order to be loved as neighbors; no doctrinal standards to which my acquaintances must come before I call them friends. That is another matter altogether! Among the Unitarians I have some close personal friends; and so among Universalists, and so with Christian Scientists and Dowieites! But our fellowship is social; it is not a fellowship of faith. The question of Christian fraternity is not necessarily involved.

¶ Christian fraternity is not even ecclesiastical. It is well known that men may be members of the same church and not be special friends; in fact, in our larger churches they are not even speaking acquaintances in all instances. Every great denomination has its thousands, and even its millions of members upon whose faces the most widely traveled brother of that faith has never looked. And, of the few he does know, there may be some who belong

to a local body of believers with him, and yet with whom he refuses to fraternize. So Christian fraternity is not a question of ecclesiastical relations.

¶ Fraternity "in Christ" involves "the fellowship of a common faith." Mark you, "The fellowship of a common faith." Two people may consent to the same creed and yet hate each other—they are without the "fellowship" of a common faith. Two men may love each other, the one be a Unitarian and the other an Evangelical; they also are without the fellowship of "a common faith"; and their fraternity is not the fraternity "in Christ."

¶ When Charles Spurgeon quit the Baptist Union of England he did not do it because he hated all the brethren of the Union, but because he found many of them accepting and preaching "another faith" than that revealed in God's Word. The man who criticises Spurgeon's conduct ought also to complain of John's injunction as voiced in this text. Truly, as one has said, "It is not for us to become judges of motive; or to defame men simply because they differ from us. Neither is it for us to contradict the inspired record of the Word of God when it declares that 'certain men became vain in their imaginations and their foolish heart was darkened' and 'they changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever.'"

¶ Paul, writing to Timothy, warned him against those "men who, concerning the truth have erred, saying that the resurrection is passed already," and "overthrown the faith of some." Peter affirmed there will be "false prophets bringing in privily destructive heresies, denying even the Master that brought them. . . . by reason of whom the way of truth shall be evil spoken of." John, in his

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first epistle, said, "Who is the liar but he that denieth that Jesus is Christ? Whosoever denieth the Son the same hath not the Father." In his Second Epistle, he calls upon us to reject the fellowship of all such. (V. 9-10.)

¶ The day in which evangelical Christianity so far compromises with critics that He who stilled the tempest by the word of His power, who fed the thousands with five loaves of bread, who healed the nobleman's son, who raised Jarius' daughter from the dead, who restored the deaf, the blind, the dumb by a word, who cleansed the leper by a look, is no longer enthroned in our faith as the Messiah of the prophets—the Son of God, the Savior from sin—the light that has shone for millenniums upon the paths of men is extinguished and the world is doomed. But surrender we will not! Our Savior is too precious to be betrayed into the hands of His enemies; the Word of God is too glorious to be flung away at the behest of blind leaders; our message from heaven is too sweet to our sin-sick souls for us either to reject the messengers or to doubt the truth they delivered once for all.

Be Strong



EN may misjudge thy aim,
Think they have cause for blame;
Say thou art wrong!
Hold on thy quiet way;
Christ is the judge—not they.
Fear not! Be strong!

—ANON

The Way of Faith

W. R. Newell

IT IS not the way of Sight. That is, it is not the looking for evidences, either in our own feelings, or in the circumstances that attend us. True faith does not ask for these things. It rests on something altogether apart from them.

¶ 2. The way of Faith is not the way of Effort. That is, when we are trusting one another to do a thing for us, we have ceased to try to do it for ourselves; and real faith is confidence in God, that He is working in our behalf. So, instead of bringing worry and effort into our hearts, it brings rest.

¶ 3. The way of Faith is the way of reliance upon the Character and the Promise of another—upon God and His Word. Faith looks to God to work, as He has said He would; and refuses to undertake for itself, except to fulfill those conditions that God may have laid down with His promise. Indeed, the largest part of faith's struggle, often, is to keep from interfering on its own behalf—to keep from helping God out, as it were.

¶ Unbelief cannot and will not wait for God to work, but must rush ahead to help itself. Thus it fails to receive from God; for "He worketh for them that wait for Him" (Isaiah 64:4, R. V.). Faith, on the contrary, is willing to endure trial, and to wait long (if need be) till God is ready to interpose in its behalf. It knows that "He is faithful who hath promised," and though the vision tarry, it will wait for it, for it will surely come (Habakkuk 2:3).

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¶ A great part of faith's work, therefore, is fighting unbelief, refusing to look at those things that dishearten, and destroy confidence. Satan is ever ready with temptations to doubt. Often, too, the circumstances about us are such as would in themselves utterly discourage us. God often "waits to be gracious until all our self-hopes and efforts are done." Here is the real path of true faith—to hold on, in the midst of these untoward things until in His good time God works.

¶ 4. Faith's victory, then, consists in holding fast to God's promise, until He sends help. Faith has all things promised to her (Mark 9:23). If she will but stand, and trust God, and wait, she can have anything she needs or asks. Let her but refuse to doubt, refuse to waver, or question, or give back in any wise. The triumph will surely be hers, in due season.

¶ 5. The way of faith is God's way with His people. He has no other. "Without faith it is impossible to be well-pleasing unto Him" (Hebrews 11:6, R. V.). He who is infinitely trustworthy asks that we trust Him. Could He ask less? When our Lord Jesus was among us on earth, He always asked to be believed. He rejoiced at faith, and always wrought for it; but was astonished, and even angry, at unbelief (Mark 6:6; 3:5).

¶ "Let him take hold of My strength," says God by Isaiah, but it must be by faith alone. May God Himself teach us this blessed way of faith; whether in our work, our spiritual experience, or our still more direct dealing with God, in prayer. We must learn to trust, and to go on in this way of believing, against all obstacles. "Behold, God is my salvation; I will trust, and not be afraid." He knoweth them that put their trust in Him (Isaiah 12:2; Nahum 1:7).

God's Balances

(An Allegory)
T. T. Holloway

I DREAMED a dream. A pair of scales stood before me, upheld, as it were, by some mighty, unseen hand. I was aware of the presence of a companion, a friend. To this companion I turned and asked:

¶ "For what purpose are these balances?"

¶ "To weigh human souls," he replied.

¶ Then I beheld, standing upon one side of the balances, the form of a man. His soul was to be weighed. Another unseen hand placed a scroll in the opposite scale.

¶ I asked my companion the meaning of the scroll.

¶ "It is the word of the law of God," he said. And it was covered with rents and stains.

¶ The balances moved. The weight of the scroll was the greater.

¶ A voice uttered: "Found wanting." The man was led away in sorrow.

¶ Another stepped upon the balances with an air of confidence. The unseen hand placed the scroll in the opposite scale. Again the scroll went down.

¶ "Hold," cried the man, "you have not weighed my good deeds."

¶ So his good deeds were placed with him on the scales. They added nothing to his weight. The scroll was the heavier.

¶ "Found wanting," came from the voice again. The man was led away.

¶ Still another stepped upon the scales, and the scroll was placed on the opposite side.

¶ One, who seemed to be an accuser, now spoke.

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¶ "Place his sins over against him," the accuser cried.

¶ And his sins were placed alongside the scroll. And his sins were many.

¶ And now the scales were set. The beam trembled. The man upon the scales looked up. Above him shone a cross, and upon the cross the Son of Man. A drop of blood fell from the pierced hand. It fell upon the man in the balances. The load of sins disappeared from the opposite scale. The scroll of the law was made whole and showed no stains upon it.

¶ The beam moved. The blood outweighed all.

¶ And again the voice cried out: "Accepted in the Beloved."

What Does the Bible Say?

In this department the editor will have an opportunity for heart to heart chats with the "Grace and Truth" family on difficulties which arise in Bible study. All anonymous letters go at once to the waste basket, so do not think it strange when an unsigned communication goes unanswered. Signed letters will receive immediate and careful attention.

¶ The difficulty which a correspondent in Colorado is facing is an old one, but one which involves some very important points. A portion of his letter follows.

Is there a baptism of the Holy Spirit for believers today? Many contend that the baptism of the Spirit was only during apostolic days for the purpose of accrediting the apostles' work, and also that it was subsequent to salvation.

¶ By placing beside this letter one passage from the writings of the apostle Paul we will find enough truth to answer the question and dispose of the three contentions which have grown up concerning it. The passage is 1 Cor. 12:12, 13.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit (R. V.).

¶ In answer to the question, "Is there a baptism of the Holy Spirit for believers today?" we see that the apostle says, "We are all baptized in one Spirit!" The "all" in this passage without any question refers to believers during the church dispensation, for the letter is addressed to the saints in the church at Corinth, and to "all that call on the name of our Lord Jesus Christ in every place" (1 Cor. 1:2. R. V.).

¶ It is further objected that the purpose of the baptism in the Holy Spirit was to accredit the work of the apos-

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tles, whereas the passage plainly says it is to baptize **ALL** believers into the one body of the blessed Lord.

¶ It is still further stated in our correspondent's letter that the baptism in the Holy Spirit is subsequent to salvation. Perhaps it is in the teaching of those who believe in the "total eradication of the Adamic nature," but it is not the teaching of the Bible. **ONE** passage declares there is one body, one Christ; it declares there is one way into that body, one way into Christ; it declares that the one way into the one Christ is by the baptism in the Spirit. The baptism in the Holy Spirit is not subsequent to, but coincident with salvation. The baptism of the Holy Spirit is that operation of God's Spirit whereby believers are made members of the body of Christ.

Outlines for God's Workmen

[In this department will appear Bible Study Outlines of great suggestiveness and value. These outlines will cover both the Topics and the Books of the Bible, and will represent either the work of the editors of "Grace and Truth" or of some of the strongest Bible students of our times. Each outline will be accompanied by the initials of the student from whose work it is taken. To the earnest seeker after Scripture knowledge the helpfulness of this department will prove almost inestimable.—Editor.]

WHAT WE ARE AND HAVE

- Our Sinnership—Rom. 3:9-19; Eph. 2:1-3.
- Our Standing—Rom. 3:25, 26; 1 Cor. 15:1-4.
- Our Salvation—Eph. 2:4-9; Titus 2:11.
- Our Saintship—Rom. 8:27; Eph. 1:15.
- Our Perfection—Heb. 10:14; Col. 2:10.
- Our Portion—Heb. 11:40; Eph. 1:3-14.
- Our Rank—Rev. 1:16; Rom. 8:17.
- Our Dignity—1 Cor. 6:23; Rev. 20:6.
- Our Service—Luke 22:24-27; Rom. 12.
- Our Worship—John 4:21-24; Heb. 13:15, 16.
- Our Hope—John 14:1-3; Titus 2:13.
- Our Glory—John 17:22-24; Rev. 21.

W. S.

EPISTLE TO THE PHILLIPIANS.

- Chap. 1—We have Christ the Christian's **Life**.
- Chap. 2—We have Christ the Christian's **Pattern**.
- Chap. 3—We have Christ the Christian's **Object**.
- Chap. 4—We have Christ the Christian's **Strength**.

W. S.

SEVEN "IN WHOMS"

In the Epistle to the Ephesians.

In Whom we have Redemption. Chapter 1:7.

In Whom we Trusted. Chapter 1:15.

Grace and Truth

In Whom, Believing, we are Sealed. Chapter 1:13.

In Whom he have Inheritance. Chapter 1:11.

In Whom we are Builded Together. Chapter 2:22.

In Whom the Building is Framed Together. Chapter 2:21.

In Whom we have Access. Chapter 3:12.

G. N.

DIVINE FULNESS FOR GOD'S PEOPLE

Fulness of Grace (John 1:16)—Our Resource.

Fulness of Blessing (Rom. 15:29)—Our Privilege.

Fulness of Joy (John 15:11)—Our Portion.

J. R.

The Sunday School Lesson

By Francis W. Starring

THE LAST SUPPER

Matt. 26:17-30. November 6, 1910.

DRAWING aside the curtain of twenty centuries we gaze in wonderment on one of the most strangely significant scenes in the life of the world's Redeemer. Our attention is first claimed by the disciples, then by Judas, the false-hearted traitor; then, as in a dissolving view, all else fades away but the one blessed Center of the Word and our eyes are filled with Jesus only. May our attention be thus riveted to Him forever.

¶ I. **Disciples Indeed** (vs. 17-19). In this paragraph three things stand out before us—three things repeatedly found in the experience of every earnest Christian. (1) A command sought. "Where wilt thou?" (2) A command given. "Go into the city." (3) A command obeyed. "And the disciples did as Jesus had appointed." Earnest seeking to know His will is the mark of a true servant. We find it in Samuel, saying, "Speak, for thy servant heareth"; in David's Prayer, "Teach me thy statutes"; and in the Damascus-road convert saying, "Lord, what wilt thou have me to do?" Ignorance of Christ's will is not the bliss that should satisfy a Christian. The selfish braggart glories in having his own way, but a sinner saved by His grace glories only "in the Lord" (1 Cor. 1:31). For such to do, not their own, but His will is proof of their friendship (John 15:14); is meat indeed (John 4:34); is the true fruit of sonship (1 Pet. 1:14, 15); is a service from the heart (Rom. 6:17); and is always a delight (Psa. 119:35).

¶ 2. **One of You** (vs. 20:25). Well might the disciples be filled with sorrow at the prediction of Jesus that one of their number would be the base betrayer. Who could it be? The suspense of uncertainty made anxious, foreboding hearts beat faster as each began to say to Him, "Lord, is it I?" Why should this question burst from the lips of the eleven who would be horrified at the very thought of such shameless treason? Must it not be because they had felt the power of a corrupt nature? Oh, the awful depths of this evil, desperately wicked heart! Who can know it (Jer. 17:9)? Men talk of the possibilities in human nature. They are astonishing indeed—these possibilities of deeds so vile, so revolting to God that we wonder why He has not destroyed His guilty creatures long ago. The sin of Judas is one of the "possibilities" of the human heart. May God deliver us from ourselves (Rom. 7:18; Rom. 8:7; Job 40:4; Mark 7:21, 22).

¶ Woe unto that man! The hell for Judas is the hell for all who reject the Savior. They rush on to a destiny so frightful that even the Son of God could only say that it were better for them had they never been born. We shudder as we read in God's Word of the doom awaiting men who go on in sin without a hope in Jesus Christ (Rev. 21:8; John 3:36).

¶ 3. **The Memorial Supper** (vs. 26-30). Jesus said of the bread which He gave them to eat, "This is (represents) my body, which is given for you" (Luke 22:9). It is a blessed thought. He is our life, our nourishing, sustaining food from heaven (John 6:31, 48-58; Phil. 4:19). Stones, even precious stones, cannot satisfy the craving of a hungry man. Nor will Christless books and pleasures and worldly wealth, however attractive to the

flesh, satisfy the new nature born of God. Christian, you can grow only as you feed on Christ in the Word (2 Peter 3:18).

¶ “This is my blood of the new testament (covenant).” The old covenant of law was dedicated with blood. The new covenant of grace is made on the ground of the shed blood of Christ (Heb. 9:18-22). Man’s works are not legal tender with God. But He does accept the blood of His Son in full payment for our redemption. Jesus declares that His blood was “shed for many.” The “many” are guilty men, who on their own merits are lost, but who are justified, cleansed, saved through “faith in His blood” (Rom. 3:25; Ex. 12:13; Zech. 13:1; 1 John 1:7; Eph. 1:7; Heb. 13:12).

¶ “In remembrance of me . . . till He come” (1 Cor. 11:25, 26). We are prone to forget Him and His great sacrifice. We need Paul’s injunction to Timothy, “Remember Jesus Christ” (2 Tim. 2:15 R. V.). When many voices call us away to forbidden paths, may we still heed the voice of the precious blood dripping and flowing from Calvary’s cross. Looking back to our bleeding Sacrifice, then away to our great High Priest, and on to the coming King of Glory, let us be “steadfast, unmoveable, always abounding in the work of the Lord” (1 Cor. 15:58).

WORLD’S TEMPERANCE LESSON

Matt. 24:32-51. November 13, 1910.

KING of Glory is a prophetic title of our Lord. He who died but lives again is coming to earth once more. He is coming in power and glory. This event which will one day startle the unbelieving world out of its

blind indifference should even now with its solemn note of warning disturb the slumbers of the careless everywhere (Matt. 26:64).

¶ 1. **The Time of His Coming** (vs. 32-36). The fig tree putting forth its leaves speaks of approaching summer. The strange and supernatural signs described by our Lord, the blazing light over all the sky, preceded by the darkened sun and moon and showers of falling stars, speak of the King's arrival with the angels to establish His reign on earth (vs. 30-33; Zech. 14:9; Acts 15:14-17). This generation shall not pass away till all these things be fulfilled. By "this generation" Jesus could not mean those to whom He was speaking. The primary definition of "generation" is "race, family." This, then, is a prophecy that Israel shall be preserved as a distinct and peculiar race unto the fulfillment of the promises concerning the Messianic Kingdom. The Jewish nation has through twenty centuries been miraculously preserved. Many powers have conspired to annihilate Israel, but, in spite of these, our Savior's words, which cannot fail, are being literally fulfilled. The words of Christ "shall not pass away." He will surely come! (Acts 1:11.) When? We know not the day nor the hour and we need not know. Let us not sin by seeking to establish dates which He is purposely withholding.

¶ 2. **The Manner of His Coming** (vs. 37-41). Do not forget that Jesus is speaking of His visible return to smite the wicked nations of earth and regather Israel for the Kingdom (2 Thess. 1:7-9; Matt. 24:31; Ezek. 37:21-28). His coming in power and glory will be sudden like the swift execution of justice in the days of Noah. The separation of the bad from the good will take unawares the godless multitude who have forgotten Him (2 Pet. 3:3-7).

How easy it is for men busily engaged in the various pursuits of life to forget that Christ is coming! Industry is good but not that kind which causes men to lose sight of Jesus.

¶ 3. **The Meaning of His Coming** (vs. 42-51). The timely word for Israel is "watch" and "be ready," for the Lord will surely come and fulfill every Messianic prediction. The message for the church today is, "Watch, for at any time the Lord may descend for His own" (1 Thess. 4:16, 17). The earnest warning to all men is, "Believe and watch, for He who will come will come with power to execute justice and exercise kingly authority in all the world." Do you think Christ may come today or tonight? You answer, "I think not." But hear His Word, "In such an hour as ye think not the Son of Man cometh." Many who profess to be His servants, but who at heart are evil, will in that dread day be appointed with other hypocrites to the place of weeping and gnashing of teeth (1 Thess. 5:1-7; 2 Tim. 4:8; Titus 2:13; 2 Pet. 3:10-12). ¶ The case of the evil servant who is drunken because he says, "My lord delayeth his coming," suggests the sad plight of blinded scoffers who in this evil age abandon themselves to the senseless reveleries of the world. The terrible intoxication of rum and kindred vices, the gratification of a wild lust for the pleasures of the dance and theatre, the intense devotion of mind and heart to values which the flesh deems tangible and real—these are the fatal blinds operated by Satanic cunning to the exclusion of spiritual and eternal realities, which are found only in belief of the "glorious gospel of Christ" (2 Cor. 4:4). But in that coming day when the trumpet shall sound, the brightness of His presence will make known the marvelous worth of those things which "eye hath not seen" (1 Cor. 2:9).

JESUS IN GETHSEMANE

Matt. 26:36-56. November 20, 1910.

GETHSEMANE, the garden of sorrow and suffering! How feeble are the strivings of our finite minds to grasp the meaning of the scene before us! This shadowed hour in the ministry of Jesus holds mysteries as deep as the unfathomed ocean of His grace. And yet, in our quest of the knowledge of Him, we must see something of the truth of this Gethsemane experience, though it be as "through a glass, darkly" (1 Cor. 13:12).

¶ 1. **The Sorrowing Savior** (vs. 36-44). He who was rich is now tasting the bitterness of poverty beyond description (2 Cor. 8:9). The Son of God as the man of sorrows kneeling in a lonely spot in one small part of His own vast creation, in prayer to the Father, confesses agony of soul even unto death. A thrice repeated pleading prayer for the removal of a bitter cup, if according to His will, tells us how He shrank from something ahead. Is not this a strange confession for Omnipotence? We cannot think that He went unwillingly to the cross, for He Himself had foretold the **voluntary** sacrifice (John 10:17, 18). What, then, could there be in this cup from which he should shrink? (Matt. 20:22, 23.) The deity of Christ forbids our thinking He could draw back from the physical anguish of the cross. But His very deity compels us to say that there is one thing from which He above all others must shrink, and that because of His holiness. That one thing is sin and its power of obscuring the Father's face of love (Jer. 44:4; Prov. 6:16; Matt. 27:46). Jesus knew of the approach of that time when He "who knew no sin" was to be "made sin for us" (2

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Cor. 5:21; Isa. 53:11). We know that He was fully aware of every throb of anguish that should rend His divinely sensitive being. Knowing all as He did, how marvelous was the love that drew Him on to such a sacrifice. Why did He sorrow thus? It was for us, that we might be able to sing with the blood-washed throng in the glad coming day when we sorrow no more and all tears shall be wiped away forever (Isa. 53:4).

¶ 2. **Watchers Found Wanting** (vs. 40-46). "What, could ye not watch with me one hour?" The failure of the disciples to watch with Jesus is explained in verse 41, "the spirit indeed is willing, but the flesh is weak." Constant watching and unceasing prayer (1 Thess. 5:17) are necessities of the Christian life, because of the carnal nature. The "flesh" cannot be trusted for a moment. It is "enmity against God," "cannot please God" (Rom. 8:7, 8), and "receiveth not the things of the Spirit of God (1 Cor. 2:14). "Therefore, let us not sleep as do others; but let us watch and be sober" (1 Thess. 5:6). Christ does not ask us to watch alone, but with Him. With such loving companionship, how can we forget the burden of His heart for this lost world and sleep on with the careless indifference of those whom Satan has blinded? (1 Pet. 5:8; Matt. 24:42; 1 Pet. 4:7; 2 Cor. 4:4.)

¶ 3. **One Betrayer, Many Deserters** (vs. 47-56). Incarnate hate and hypocrisy meets incarnate love and tenderness. Judas, with a kiss of seeming friendship, delivers his Lord into the hands of His enemies. Jesus, with love as touching as it is genuine, calls him "friend," the word used here meaning "comrade." Yes, this is a true exhibition of the awful power of sin. He who had been a "comrade," sharing daily with the eleven the gracious words and loving deeds of the One, who for them spent

nights in prayer on the lonely mountain side, now betrays that One to those who clamor for His blood.

¶ The unresisting attitude of Jesus at this time proves His willingness to die for us. His last miracle of healing is wrought upon the wounded ear of a bitter foe. Such love passes understanding (Eph. 3:19).

¶ "Then all the disciples forsook him, and fled." Where was Peter, confident Peter, who had vowed that he would never forsake his Master though all else proved untrue? There are many professed followers of Jesus in these evil days who through fear of the enemies of their Master selfishly flee. In the day when the storm clouds of criticism and persecution are gathering in a darkening sky, who will be found true to Him? Even now, the Word is assailed, the blood of Christ ignored, the imminent return of our Lord scoffingly denied. Thousands of nominal Christians are giving way before the advancing army of evil workers in whose midst the spirit of Judas still moves. Taking the whole armour of God, let us stand (Eph. 6:13), and stand fast for the gospel (Phil. 1:27), contending earnestly for the faith once for all delivered to the saints, knowing that it is indeed the doctrine of Christ (2 John 9; 1 Cor. 15:58).

THE TRIAL OF JESUS

Matt. 26:57-68. November 27, 1910.

ON trial! A King on trial before his rebellious subjects! God, the Creator, on trial before His wayward creatures! The One worthy of pre-eminence in heaven on trial before those deserving the meanest station in the lowest hell! Man's arrogancy and self-conceit have swept him up to a dizzy height, which can only

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mean a more terrible disaster in the day of the visitation of justice.

¶ 1. **How Not To Follow** (vs. 57, 58). While men were leading their unresisting victim to Caiaphas, one of the fleeing disciples, Peter, recalling, perhaps, his recent avowal of loyalty, returned to follow after his Lord. He made two great mistakes. He followed "afar off." Then he went into the palace and "sat with the servants." Following Him afar off is sure to mean a seat in the camp of the enemy. Poor prodigal Peter! These long strides in the wrong direction brought a bitter harvest (Gal. 6:7; Heb. 12:6). How different the story might have been if Peter had prayed instead of sleeping in the garden.

¶ 2. **On Trial Before the Higher Critics** (vs. 59-66). The "whited sepulchres" are proving the presence of the "dead men's bones and all uncleanness" (Matt. 23:27). What a picture for the consideration of those who as "higher critics" would sit in judgment on the Son of God and His Word. The greatest enemies of the truth are often those most expert in the delivery of elegant prayers, who, pretending to be devout servants of God, have unsheathed a poisoned dagger for the heart of His Son. Christ in the court of hypocrisy is confronted by false witnesses. So spotless has been the life of Jesus and so irreproachable His conduct, that the cunning of Satan himself in employing those clever sleuths, the Pharisees, failed to find a single flaw. Two false witnesses came, who misquoted His words concerning His own resurrection, when they construed to apply to the temple of the Jews (John 2:19). Jesus would not even deign to defend Himself against such testimony.

¶ It is remarkable that the only witness which could procure the condemnation of Jesus was a true witness

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from His own lips. The High Priest, in desperate need of some accusation, asked Him for a plain statement as to whether He was the Christ, the Son of God. Then Jesus, who had already turned His face toward the cross and would not falter in the way, not only declared himself to be the Christ, but predicted His second coming in power and glory. It was enough. The lying lips of Caiaphas brought the charge of blasphemy, and all agreed that He was "guilty of death." Is the wicked decision of these men strange or inconsistent? (Matt. 23:31, 32.) To the blind night is as day and day as night. To the "natural man" (1 Cor. 2:14) Christ is as Beelzebub (Matt. 12:34) and Satan an angel of light (2 Cor. 11:14). The awful deception continues. Sinners today, for whom the Savior suffered and died, blaspheme that holy name, and put Him on trial at the bar of their own lust, hatred, prejudice, and blind devotion to sin and self.

¶ The Savior's prophecy of His return "on the right hand of power" was not annulled by the cross and tomb. It awaits fulfillment. Satan hates the thought of Christ's coming glory. No wonder the high priest was enraged by the prediction of Jesus. Satan knows that He will soon come and that in the day of His power those whose pride has lifted them above the abode of the eagle to a nesting place among the stars will be brought low before the Great King (Obad. 3, 4; Dan. 7:13, 14; Isa. 13:9, 11; Isa. 28:17, 18).

¶ 3. **Reviled, But Not Reviling** (vs. 67, 68). It is wonderful to know that Jesus suffered for us. It is amazing to know how He suffered for us. Never does the deity of Christ shine brighter than when He bears thus the shameful deeds of men against Himself. Such a victory over the insults of the enemy is greater than a Marathon.

Grace and Truth

Only omnipotence could win so easily. Whence came such grace, such sustaining, enabling, conquering grace? Did He not ask and receive? Did He not knock before the great door of the treasure house swung wide on its hinges? We, too, may be called upon to suffer for well-doing (1 Pet. 2:20). How can we follow in the steps of Him "who, when he was reviled, reviled not again; when he suffered, he threatened not"? Naught but the grace of Christ can suffice in such a time of need (2 Pet. 3:18). Let us, therefore, come boldly to the throne of grace in our time of need, pleading our cause and necessity only in Jesus' name (Heb. 4:12; John 14:13).

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Verily, verily, **I** say unto
you, **He** that heareth
my word and belieueth on **Him**
that sent me, hath **E**uerlasting
Life and shall not come into
condemnation; but is passed
from **D**eath unto **L**ife.

—John 5:24.

Grace and Truth

and Truth
by Jesus

Not I,
But Christ



A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.=====

Grace and Truth

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Isn't it strange that when a man gets his
heart full of the spirit to help other men,
there is always somebody who tries to get in
the way?
Dr. J. P. Greene.

{The Pre-millennial Coming of the Lord is
 the very Pole Star of my life.
 R. L. Davidson.}

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for

DECEMBER 1910

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{The greatest word in the Old Testament is
 Law; the greatest word in the New Testa-
 ment is Grace.
 Dr. A. T. Robertson.}



HE that believ-
eth on the Son
hath eternal
life; but he
that obeyeth not the Son
shall not see life, but the
wrath of God abideth on
him.—JOHN 3:36.

Grace and Truth

EDITORIAL

“For Me”

HE loved me and gave Himself for me” (Gal. 2:20). Wondrous revelation! The sufferings of Christ were “for me.” He gave Himself a voluntary offering “for me.” The blood-sweat of Gethsemane was “for me”! The shame of the robe of scarlet was “for me”! The piercing thorn-crown was “for me”! The brutal lash that tore His flesh was “for me”! The agony of cruel Calvary was “for me”! The thought of the Suffering One as He cried out, “It is finished,” was “for me”! Shall my soul ever cease to gaze and wonder? Blessed, yea thrice blessed, contemplation—“He loved me and gave Himself for me.”

¶ When the night of sin is inky dark, the gleaming shaft of light that brings assurance is, “He loved me and gave Himself for me”; when the turmoil and din of the life-fight plunge the soul into confusion and clatter, what can compare with the music of the charming words, “He loved me and gave Himself for me”? When the spirit flashes the searchlight of the Word of God upon my sin-blighted life, I would wander forth a derelict, hopeless, helpless, undone, if it were not for the confidence-compelling message, “He loved me and gave Himself for me”; when sorrow, criticism, and poverty gnash upon me like ravening wolves, and would eat me up, I who would be

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terrified, stand forth unafraid, emboldened by "Him who loved me and gave Himself for me"; when friends who have seemed as gold, turn to clay, the anguish of my disappointed heart is transformed into contentment by the hand-clasp of my Savior-Friend "who loved me and gave Himself for me."

¶ My soul is electrified with a boundless trust. I take Him at His word. I lean on Him.

¶ "He gave Himself for me."

Thanksgiving Day

THANKSGIVING Day! Thanksgiving Day!
¶ We appoint by Executive Proclamation a day for the giving of thanks unto the "Father of lights, with whom is no variation nor shadow that is cast by turning."

¶ The proclamation having been duly made, all that is left to us is, of course, to render the thanks.

¶ It may be said that our methods of rendering thanks unto the Lord are a trifle unique.

¶ But, be it remembered, this is the Twentieth Century. We are a unique people, living in a unique age and are entitled to the use of any unique styles which may come under our notice. If we so wish.

¶ Any conception of Thanksgiving which centers our minds to an uncomfortable degree upon the God to whom we are indebted for every blessing is, of course, narrow, pitiable, archaic!

¶ We must be "progressive"! We must keep up with the times! If the general trend of things introduces to us a few surprising schemes, evidently intended to be

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used for the purpose of giving the Almighty a little inside information as to the extent of our thankfulness,—why, adopt the schemes. Everybody else does. And what everybody else does is always right (!?).

¶ Given below is a brief list of some of the interesting and popular methods of giving thanks unto God:

¶ "Thanksgiving Matinee."

¶ "Thanksgiving Football."

¶ "Thanksgiving Excursion."

¶ "Thanksgiving Dance."

¶ It is by these things that the American people express their thankfulness—and some of us get "thankful" daily.

¶ It is to be hoped that God's people will cling to those methods of expressing their thankfulness which many will dub "antiquated," but which are in blessed harmony with the Scriptures, and which will bring joy to the heart of God.

¶ Is the Thanksgiving Day of to-day a Thanksgiving Day?

Gospel vs. Knowledge

EDUCATION is important. Yes, we may say that education is of tremendous importance. But never let it be said that education is of primary importance. It is not. Education is a means to an end. It is not the end. So thoroughly have many of our preachers lost the "end" in their undue emphasis on the "means," that the gospel is suffering neglect.

¶ It has become common for the preacher to use up his God-given opportunity to declare Christ in the Sunday services by preaching on popular or standard novels, or

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his trip to Europe, or political problems, or social and industrial questions, or by delving into discussion of History, Science, Ethics, or Philosophy.

¶ Notice the following list of subjects from the published announcement of a well-known eastern Congregational "divine." The following are the topics of sermons that will be delivered during the coming year. He will deliver a series on "The Heroic Age of the Republic"; a study of the great men and events leading up to the Civil War.

Sunday, Oct. 9th—The Rise of the Slave Traffic and the Story of Its Imposition Upon the Colonies.

Sunday, Oct. 16th—Daniel Webster and Calhoun: the Statesmen Who Set the Lines in Battle Array.

Sunday, Oct. 23rd—The Moral Revolt, Beginning with Channing and Lovejoy.

Sunday, Oct. 30th—The Agitators, Garrison and Phillips, and the Eloquence of the Anti-Slavery Period.

Sunday, Nov. 6th—The Appeal of the Scholar: Emerson, Lowell, and Sumner.

Sunday, Nov. 13th—The Editors Who Appealed to the Common Sense of the People: Horace Greeley.

Sunday, Nov. 20th—How a Novelist and a Fanatic Precipitated the Conflict.

Sunday, Nov. 27th—The Great Debate: Douglas and Lincoln.

Sunday, Dec. 4th—The Soldiers: McClellan and Grant, Lee and Jackson.

Sunday, Dec. 11th—The Everyday Life of Southern Homes and Plantations During the Civil War, with an Outlook Upon the Endurance and Bravery of the Southern Women.

Sunday, Dec. 18th—The Social and Industrial Conditions of the Farmers and Working People at Home Who Supported the Boys at the Front.

¶ The gospel is too small for him! He must, perforce, range in other fields to obtain food for his flock.

¶ Poor, puny gospel!

Grace and Truth

¶ But it were bad enough if he were alone.

¶ The shame of the whole situation is, that so many of our ministers, blinded to the glories of their risen Lord, have dwelt so long upon human knowledge and understanding, that the hearts of thousands of their hearers have been filled with a false hope. The message of God has been bartered for the message of man. The power of the Spirit of God has been traded for the power of an educated and trained mind. The dear old gospel of Jesus Christ, the Savior to lost men, has fallen into "innocuous desuetude," while the brilliance, power, and progress of mankind is the heart of much of the present-day preaching. The pulpit has become, alas, in far too many instances, a lyceum platform.

¶ O cruel shame!

¶ O blasphemous seduction!

Thank God

FROM the first we have looked with implicit confidence to our God to supply every need of "Grace and Truth" "according to His riches in glory by Christ Jesus." We have taken up the publication of this Bible study magazine under what we believed to be the direction of God Himself. From the outset, the enterprise was of faith. We knew the one dollar subscription price could not possibly cover our expenses. So we have looked with assurance to God to foot the bills through the love-gifts of His children.

¶ He has done it.

¶ Last week, a brother on fire for the spread of the

Grace and Truth

"Grace and Truth" message, came in and placed on the desk his check for one hundred dollars, and wished he could "make it more."

¶ Another thrilled us to the heart by saying: "Draw on me to the extent of a hundred dollars, and if you need more, count on me."

¶ But our needs will continue to be great. There may be many others who would rejoice in the opportunity to thus use their money (be the amount small or great) in the spread of the gospel story. God knows, the money could not be better used. We here take occasion to invite you into fellowship with us in the sending forth of "Grace and Truth."

¶ Such instances of God's approval as we have given above have filled us with the solemn consciousness of a heaven-sent commission. We bow before Him in adoration for the manifestation of His protecting Hand, and our trembling lips can only whisper, "Thank God, thank God."

What About Christmas?

YOU have wondered what to use as Christmas gifts, and indeed it is frequently a difficult question. We make a suggestion on the inside back cover which we think cannot be beaten.

¶ Act on it.

No pace is too swift for God to come to the deliverance of His people. He is slow to anger, but He is swift in mercy.

Spurgeon.

First Things First

By Evangelist J. H. Dew

[We are very glad to announce to the readers of "Grace and Truth" that this splendid article will be followed in the January number by another article from Evangelist Dew's pen, entitled "What the Bible Has to Say About Itself."—Editor.]

NO man can live a life which he does not possess. A sick man cannot live the life of a well man. A slave cannot live the life of a free man. A traitor cannot live the life of a loyal subject. An unregenerate man cannot live the life of a regenerate man. To live a life presupposes a nature from which that life is to proceed. "Men do not gather grapes of thorns nor figs of thistles." To live the natural life presupposes the natural birth. To live the spiritual life presupposes the spiritual birth. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6). A gentleman said to me, "I believe in doing your religion, that's all there is in it." I said, "So do I believe in doing your religion, but there is this difference between us; you believe in a man's doing his religion before he gets it, and I believe in his doing his religion after he gets it. That is to say: you believe a boy ought to live the natural life in order to get the natural birth, and I believe in a boy's living the natural life because he has received the natural birth." God puts salvation at the beginning, not at the end of the Christian life. Nowhere in the Bible does God command the unregenerate to live the life of the regenerate. God commands the penitent sinner to trust

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in the Lord Jesus Christ for salvation (Acts 16:30-31). Then to the saved man He says, "Work out your own salvation with fear and trembling," etc. (Phil. 2:12-13).

¶ That is to say, work it out to its uttermost results, out to its splendid fulfillment, out to its glorious consummation.

¶ There must first be life, then development. The order in the New Testament church was regeneration, organization, education. In many quarters the order now is organization, education, and the observance of the Christian ordinances. Some pulpits emphasize the necessity for a changed habit, instead of the necessity for a new life which produces the changed habit. The trenchant doctrines of Scripture are too often passed over lightly, and great emphasis is placed on the practical duties of life. The things that a man must do have been discussed with great vigor, while what a man is and must be, have been neglected. The great Sermon on the Mount, which teaches how the man who has life—the disciple—should live, may be emphasized to the neglect of the greater sermon in John, chapter six, beginning with verse twenty-seven, which teaches how the unsaved man must first get life. Training, growth, development, are out of the question till they have some foundation on which to rest—some vital root out of which to grow. Dead men cannot be trained or educated. Food sustains life, but it does not originate it. Changing the environment or expanding the intellect will not evolve a Christian from a sinner, any more than putting a tiger in a cage and feeding him on milk will make him a lamb.

¶ To-day many pulpits are teaching Christian ethics to men and women who lack Christian life. As well might

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a farmer expect to raise a new crop of corn by cultivating the old stalks of last year.

¶ There is no possibility of growth except to such as have entered into life. Life is the prerequisite. I may thrust a dry stick into the ground and foster it with all possible care, giving it access to the sunlight and the dews of the morning, but I shall never have anything but a dry stick—no growth, no foliage, no fruit—because there was no life in the beginning.

¶ The purpose of Christ's death was not to introduce a new system of ethics, but to bring a new life. "I am come that they might have life" (John 10:10). Notice clearly, Christ did not come that men might live a better life, but that they might have life, and thus be enabled to live the best life.

¶ Away with the idea that salvation is the result of imitating Christ. You might as well try to quiet Vesuvius with a porous plaster as to quell the passions of an unrenewed soul by preaching the moral beauties of Christ's character.

¶ Christianity without the blood is a lifeless thing. It may be as fair as an angel in its ethics, but if there be not coursing through it the blood of vicarious sacrifice, it is only a corpse, and as such can never save a perishing humanity. Like the Venus of Milo, it may have a face to charm all beholders, but it has no arm to lift up the fallen.

¶ Sin has plunged man beyond self-recovery and shut him up in the prison house of helplessness and despair. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7). "Can the Ethiopian change his skin, or the leopard

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his spots? Then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23).

¶ "But," says some one, "we are living in an advanced age and in a transition period." Be it so; every age is an advanced age and every period a transition period; but God is always the same, and human nature and human needs are always the same, and sin, in its nature and essence, is always the same. Therefore, the necessity for spiritual life is the same. The necessity for repentance is the same. The necessity for faith in the blood of Christ is the same. And the gospel is the same. It is the "everlasting gospel." It has lost none of its power to give new life to those who will accept the Lord Jesus Christ as their personal sacrifice for sin.

"Dear, dying Lamb, thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved to sin no more."

¶ Our greatest need is not a development, but a new creation—the impartation of spiritual life. Human nature is too far gone ever to be mended. So it is not the old nature worked over and patched up. For by no course of education, by no kind of ethical culture, by no process of evolution, can the natural man be made into the spiritual.

¶ God gives the sinner who trusts in the atoning blood of Jesus Christ something absolutely new. "A new heart also will I give you, and a new spirit will I put within you" (Ezekiel 36:26). "Therefore, if any man be in Christ he is a new creature" (2 Corinthians 5:17). "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Galatians 6:15).

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“Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature” (2 Peter 1:4).

¶ How can men destitute of this spiritual life come into its possession?

¶ In the Scriptures faith is everywhere the recognized bond of union between Christ and His people.

¶ “He that believeth on the Son hath everlasting life” (John 3:36). “Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24). “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name” (John 20:31). “For ye are all the children of God by faith in Christ Jesus” (Galatians 3:26).

¶ “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:

¶ “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12, 13). “He that hath the Son hath life and he that hath not the Son of God hath not life” (1 John 5:12).

¶ The essential cause in the regeneration of a sinner is the grace of God. But what is grace? Grace is the child of goodness and badness; neither can produce it without the other. Just as the brilliant electric light is produced by the meeting of the two opposite currents, and it can be produced in no other way. It is when the positive of God’s holiness and the negative of man’s sinfulness meet that the glorious light of grace is flashed forth. Alas! how many are trying to find the light of grace by bringing their merit, real or fancied, to God’s

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merit. As well try to produce an electric flash with two positive currents. If you would know God's grace in regeneration you must bring your badness to meet God's goodness."

¶ The sinner is nothing in himself, but a poor, lost, and ruined soul. He is justly condemned by the infinitely holy law of an infinitely holy God. But Christ died to do all the saving for every sinner who will do all the trusting. You are lost and cannot save yourself, but you can receive Jesus Christ as your Savior (John 1:12). You can look to Him as your Sin-bearer (John 1:29). A sick man can take medicine, a pauper can receive a gift, a prisoner can accept pardon, and a lost man can trust Christ for salvation.

¶ Yield yourself to Him without delay. Do not resist His will. Oh, sinner, without Christ you are nothing. He comes to give you life. Yield to Him, I entreat you. Yield wholly. Yield unreservedly. Yield just now, and you will be a new creature in Christ Jesus.

¶ Years ago Ole Bull was wandering in the American forest. In the midst of the forest there stood a hut occupied by a hermit who had formerly been a man in public life; but becoming tired of the selfishness of his fellows, he withdrew from them, and built himself a little hut in the heart of the wilderness. As Ole Bull pushed the door open and stepped in he looked upon the white beard of the old hermit and wondered. On the wall of the hut hung a violin. He asked, "What is that?" The hermit said, "That is my violin." "Can you play?" "Well, I reckon I can," replied the hermit, "I got that thirty-five years ago in London." "Would you mind playing a little?" said Ole Bull. "Certainly not." The hermit took the violin down and began to play as requested. The poor thing wailed, "God Save the King"; and shrieked,

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"My Country, 'Tis of Thee"; and whined, "Home, Sweet Home." As he lowered the violin with self-satisfied air, Ole Bull asked, "Do you think I could learn to play?" "Well, I don't know about you, it takes years, but I learned." Ole Bull took the violin and drew his bow over the strings with a master's touch. He then poured his soul into it. He played as only he could play, "God Save the King," "My Country, 'Tis of Thee," "The Carnival of Venice," and "Home, Sweet Home," until the hills of Norway lived again before his own mind, and the streets of New York lived again before the mind of the banished politician. But what is a violin? Nothing in itself but wood and strings; but a violin in the hands of Ole Bull is the master instrument of the centuries. What am I? What are you? Nothing in ourselves—dead in sins, full of unbelief, inclining toward the sensual—our lives one sad, dismal discord! But when we yield ourselves to the Christ who died to save; when our souls lie on the shoulder of God's power; when they are fingered by the masterly hand of God; when they are swept by the touch of God's saving grace, there comes from them the music of heavenly aspiration and heavenly trust and heavenly living. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:11, 12). This life is spiritual life, and this spiritual life is the greatest need in the world.

Deliverance

UNDER the "Law" with its tenfold lash,
Learning, alas, how true—
That the more I tried
The sooner I died,
While the "Law" cried—
"You," "You," "You."

HOPELESSLY still did the battle rage.
"Oh, wretched man," my cry—
And deliverance sought
By some penance bought
While my soul cried—
"I," "I," "I."

THEN came a day when my struggles
ceased.
And trembling in every limb,
At the foot of a tree
Where One died for me,
I sobbed out—
"Him," "Him," "Him."

By R. P. D. Bennett.

The Kingdom

By The Editor

[This is the second in a series of articles by the editor on "The King" and cognate themes. It is suggested that the article in the October issue be re-read in connection with the present article. A chart appears in this issue, the purpose of which is to condense the truth and bring the great sweep of God's plan concerning the Kingdom before the eye of the reader at a glance. The importance of a scriptural apprehension of "The Kingdom" is far greater than is generally recognized.]

THE most wonderful fact of prophecy is that the poor old earth, which is to-day reeling under its burden of unnameable sin, is some day to be the scene of the setting up of the Kingdom of our God and of His Christ.

True it is, God will always be compelled to say to the kingdoms of the earth, and every work of man, "I will make thy grave, for thou art vile" (Nahum 1:14), but to the same earth He comes with the thrilling words, "The knowledge of Jehovah shall cover the earth as the waters cover the sea" (Isaiah 11:9).

¶ Hence if God be true, the Kingdom shall come. The knowledge of Jehovah shall yet pervade the whole earth.

¶ The story of the world's history is a panorama of the scenes of confusion wrought by sin, ever going on from anti-climax to climax, from bad to worse. But over this horrid prospect of chaos, the prophets of God have, throughout the Old Testament, held aloft a gleaming torch, the light of which has become the only hope of Israel and all mankind. In the midst of man's continued

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failure and sin, these men who spake "not by the will of man, but by the will of God" have unwaveringly declared, "The King shall come,"—"The Kingdom shall come,"—"The zeal of Jehovah of Hosts shall perform it." Yes, the day shall yet come when the Christ shall reign over the whole earth, and God shall fulfill His promise to Him, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8), and then shall be answered the prayer of our Savior, "Thy Kingdom come" (Matt. 6:10).

¶ There is a question concerning the Kingdom to which God has not given the answer. It is, "When will the Kingdom come?" When the apostles asked the question of Jesus, He told them it was not for them to know.

They asked of Him, saying, Lord, wilt thou at this time restore again the **KINGDOM** to Israel?

And He said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power (Acts 1:6-7).

¶ While no one knows the date of the coming Kingdom, because God's Word declares that to be out of the question, it is not difficult for us to know the position of the Kingdom as it stands in relation to other events of prophecy.

¶ We will study the Kingdom as it is set forth by the Scriptures during the various ages, past, present, and future. We will first see

THE KINGDOM PROPOUNDED.

¶ From the very foundation of the world it has been the plan and purpose of God that His Kingdom should at last overthrow the kingdoms of earth and stand forth in complete and solitary power.

¶ He did not purpose to permit man to grovel in sin

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forever. That He planned this Kingdom from the foundation of the world is plainly declared:

Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the **KINGDOM** prepared for you from the **FOUNDATION OF THE WORLD** (Matt. 25:34).

¶ But while God intended from the beginning that the earth should finally behold the wondrous glory of His Kingdom, yet His purposes for man were so manifold and His grace so long-suffering, that as we study this great theme in His Word, beginning at the "foundation of the world" and tracing the Kingdom down the ages, we shall find that it passes through many vicissitudes before it is at last manifested in perfection. At the next step we see

THE KINGDOM IN PROPHECY.

¶ Throughout the ancient ages Psalmist, Lawgiver, and Prophet join with one another in ascribing glory to the coming Kingdom. It is the hope of Israel. Moses tells of the time, after a long dispersion, when Israel shall again dwell in peace in the land of promise; the Psalmist sings of coming days when the glory of Jehovah shall shine forth from Mount Zion; and the Prophet flings back the curtain of the ages and reveals to us the Messiah stepping forth from heaven to rescue His people, thwart His enemies, and in unparalleled glory establish the Kingdom.

¶ Prophecy plainly declares that the setting up of the Kingdom will witness the rebuilding of Jerusalem, and will be accompanied by peculiar manifestations of the grace of God toward the Israelites, with whom He will deal as He never dealt with any other nation.

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The Lord **DOTH BUILD UP JERUSALEM**. He gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their wounds.

Praise the Lord, **O JERUSALEM**; praise thy God, **O ZION**.

He hath not dealt so with any nation . . . , praise ye the Lord (Psa. 147:2, 3, 12, 20).

¶ But the question may be asked, Why this restoration of Jerusalem? What is the meaning of this emphasis on the Holy City and on Mount Zion? The answer of prophecy is plain. It is because Jerusalem is to be the capital city of the Kingdom which is to come, in which the Lord of Hosts, our blessed Christ, shall reign in such glory as to cause the sun and moon to slink back abashed at the vision of His splendor. Hear the words of inspiration,

Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall **REIGN IN MOUNT ZION AND IN JERUSALEM** and before His ancients gloriously (Isa. 24:23).

¶ Not only will Israel worship the King who shall come, but likewise the nations of the earth shall turn to Him as the King of Kings.

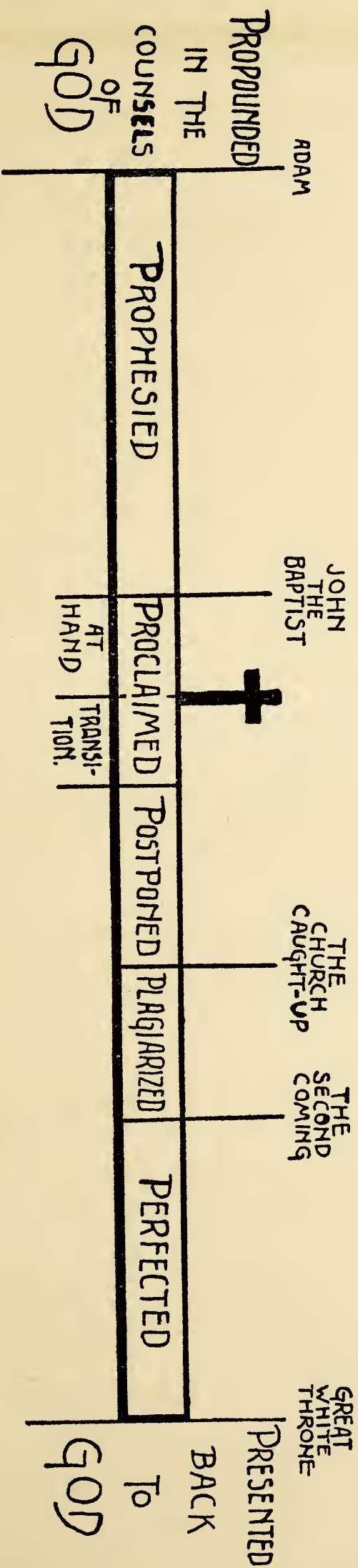
And the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the **NATIONS** shall worship before Thee.

For the **KINGDOM IS THE LORD'S** and He is governor among the **NATIONS** (Ps. 22:27-28).

¶ But despite the clearness of these, and many more passages, there has arisen complete confusion in the minds of some of God's children. They declare the Kingdom is the Church. Just how this is possible is puzzling.

¶ What rule of interpretation could lead a man to the conclusion that when the Holy Spirit wants to talk about the "Church" He says "Kingdom"?

THE EXHIBIT



DRAWING FOR BIBLE
STUDY, "THE KINGDOM"
GRACE AND TRUTH.

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¶ There is none! It simply cannot be proved that "Kingdom" means "Church." But in addition to the fact that it cannot be shown that "Kingdom" means "Church," there is direct proof in the writings of Paul that the Church is not so much as mentioned in the Old Testament.

¶ There is an expression used frequently by Paul which means the Church. It is "The Mystery." The impossibility of the church appearing in the Old Testament will be seen from a glance at a few of the passages concerning the subject. The first quotation below is from the first chapter of Colossians. The reader will notice that the twenty-fifth verse is omitted. This is done to make the meaning clearer, because the entire verse is parenthetical.

I, Paul . . . now rejoice . . . for His body's sake, which is the church: even **THE MYSTERY WHICH HATH BEEN HID FROM AGES AND FROM GENERATIONS**, but now is made manifest to His saints (Col. 1:24, 26).

¶ Another passage from Paul's letters dealing with this interesting subject, "The Mystery," will help us greatly in learning God's answer to the question, "Is the Church in the Old Testament?"

How that by revelation **HE MADE KNOWN UNTO ME THE MYSTERY**, which **IN OTHER AGES WAS NOT MADE KNOWN** unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit.

UNTO ME who am less than the least of all saints in this grace given (Eph. 3:3, 5, 8).

¶ From these passages there are at least two conclusions which are inevitable:

1. The Church was hid from other ages and generations.
2. The Church was revealed by the Spirit through Paul.

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¶ Hence the Church is not to be found in the Old Testament.

¶ We may now safely conclude that when the Prophets speak of the Kingdom, they mean Kingdom,—not something else.

¶ What, then, is the Kingdom?—or, What condition will prevail when the Kingdom is at last manifested?

¶ From the passages of prophecy which we have quoted, the answer may be easily made. The Kingdom will have come when earth has passed into a blessed condition of rest and righteousness because of the presence of the Lord; when the Messiah shall rule from the throne of David at Jerusalem; when all the nations of earth shall come worshipping Him; and when Israel has been restored to his own land and city with shoutings of glory unto God.

¶ The Kingdom cannot come until the King has come,—personally,—visibly,—to reign.

¶ May God speed the coming King!

(To be continued.)

“Faith is developed—or increased—by clinging to the Word of God, looking for its fulfillment in the time of need, expecting the answer to prayers, and to do this in spite of all contrary appearances.” George Muller.

What the Bible will do For Us

By Capt. W. H. Dawson

[We reprint this excellent article from "The Bible Today" in order that the "Grace and Truth" readers might share in its blessing.—Editor.]

THERE are three special things that we are told the Word of God is able to do for us. There are many others, of course, but there are three special things, and the greater includes the less. The first is in James, chapter 1, verse 21: "Receive with meekness the engrafted Word, which is able to save your souls." Secondly, in 2 Timothy, third chapter, fifteenth verse—"The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Thirdly, Acts, chapter 20 and 32d verse—"I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Now, has the Word of God done this for us, or is the inspired Word of God doing these special things for us?

¶ St. Paul, writing to Timothy, gives us four special things that we are to do with the Word of God. Putting before Timothy various doubts, difficulties and dangers, he assures him that they may all be met and overcome by the right use of the Word of God. In the first chapter and the thirteenth verse—"Take hold of it," "Keep hold

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of it," "Hold it fast." It is the sword of the Spirit. Take it and use it. We read of Eleazar, whose hand clave unto his sword, and the Lord wrought a great victory. In the next chapter and the fifteenth verse there is a further step—Handle it rightly, "Rightly dividing the Word of the Truth," or one reading of it is, "Rightly handling it." It is both for attack and defense. It has its cuts, and its guards and its points; and the best evidence surely of its supernatural power will be the use of it. May we be like Apollos, "mighty in the Scriptures." We spend a great deal of time in our naval and military services, inventing new weapons to use against the nation's enemies, but there is no war weapon for the soldiers of Jesus Christ, though there is fresh power; and with that Divine Power, with that Holy Ghost Power, the Word of God is indestructible, it is irresistible, it is invincible, it is impregnable. In the next chapter and the fourteenth verse there is another step—"Continue in it," "Abide in it." It is the best book, and there is none like it. Lastly, in the fourth chapter and second verse we have still a wider use for it, and application of it. It seems to sum it all up in these words: "Preach the Word." Preach it by lip and by life; live it and practice it. Not less preaching, but more practicing. No argument on its behalf will be so powerful as the argument of our lives. And the words are emphatic; "Begin with it, go on with it, keep on with it, make it the habit of your life." But it also means "proclaim the Word." Proclaim it as herald, as messenger, as witness, by preaching, by persisting, by persuading. In the last chapter of the Acts of the Apostles, you remember that St. Paul persuaded men concerning Jesus both out of the law of Moses, and the Prophets, from morning till evening in his own hired house in Rome. Let us go and do likewise.

The Second Coming Of Christ

By D. L. Moody

[The following extracts from a famous sermon by D. L. Moody will be found timely and worthy of a place in "Grace and Truth." His delightful loyalty to God's Word and refreshing simplicity are certainly gifts greatly needed in the ministry of to-day. The entire sermon appears in Volume 34 of the Colportage Library, published by the Bible Institute Colportage Association.—Editor.]

IN Second Timothy, third chapter, verse sixteen, Paul declares: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But there are some people who tell us, when we take up prophecy, that it is all very well to be believed, but that there is no use in one's trying to understand it; that future events are things that the Church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled.

¶ But Paul doesn't talk that way; he says: "All Scripture is . . . profitable for doctrine." If these people are right, he ought to have said: "Some Scripture is profitable; but you can't understand the prophecies, so you had better let them alone." If God did not mean to have us study the prophecies, He would not have put them into the Bible. Some of them are fulfilled, and He is fulfilling the rest, so that if we do not see them all completed in this life, we shall in the world to come. Proph-

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ecy, as has been said, is the mould in which history is cast. About one-third of the Bible is prophetical, and a large portion of the remainder is typical of things that are to come.

¶ Three great comings are foretold in the Word of God. First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the Church is able to testify to it by its experience of His saving grace. Third, the return of our Lord from Heaven—for this we are told to watch and wait “till He come.”

¶ I do not want to teach anything dogmatically, on my own authority; but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it. If you read the twenty-sixth chapter of Matthew, the sixty-fourth verse, you will find that it was just this very thing that caused His death. When the high priests asked Him who He was, and if He was the true Messiah, what does He reply:

¶ “I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

¶ That was enough. The moment they heard him, they accused him of blasphemy, and condemned Him to death, just because He said He was coming again.

¶ Whoever neglects this has only a mutilated gospel, for the Bible teaches us not only of the death and sufferings of Christ, but also of His return to reign in honor and glory. His second coming is mentioned and referred to over three hundred times, yet I was in the Church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all of Paul’s epistles I believe bap-

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tism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the Church has had very little to say about it. Now, I can see a reason for this;

The Devil Does Not Want Us to See This Truth

for nothing would wake up the Church so much. The moment a man realizes that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of His Lord, who, at His coming, will take him into His blessed Kingdom.

¶ Some people say, "I believe Christ will come on the other side of the millennium."

¶ Where do they get it? I can't find it. The Word of God nowhere tells me to watch and wait for signs of the coming of the millennium (such as the return of the Jews), but for the coming of the Lord.

¶ At one time I thought the world would grow better and better until Christ could stay away no longer; but in studying the Bible I don't find any place where God says so, or that Christ is to have a spiritual reign on earth of a thousand years. I find that

The World is to Grow Worse and Worse,

and that at length there is going to be a separation. The Church is to be translated out of the world. We are not to wait for the great white throne judgment, but the glorified Church is set on the throne with Christ, to help to judge the world.

¶ Now, some think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me say that many spiritual men in the pulpits of Great Britain, as well as in this country, are firm in this faith.

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Spurgeon preached it. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon. But in certain churches, where they have the form of godliness, but deny the power thereof—just the state of things which Paul declares shall be in the last days—this doctrine is not preached or believed. They do not want sinners to cry out in their meetings, "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of

Shams in Religion.

¶ The Church is cold and formal; may God wake us up! And I know of no better way to do it than to get the Church to look for the return of our Lord.

CHe will save even you, though you are as bad
as you well can be. Spurgeon.

Outlines for God's Workmen

[In this department will appear Bible Study Outlines of great suggestiveness and value. These outlines will cover both the Topics and the Books of the Bible, and will represent either the work of the editors of "Grace and Truth" or of some of the strongest Bible students of our times. Each outline will be accompanied by the initials of the student from whose work it is taken. To the earnest seeker after Scripture knowledge the helpfulness of this department will prove almost inestimable.—Editor.]

THE KINGDOM IN THE TEACHINGS OF PAUL.

THERE are fourteen passages in which Paul speaks of the Kingdom, all of which are used in the study below. It will be seen at once that there exists the most remarkable harmony between the teaching of these passages and the Old Testament Kingdom passages. Another testimony of inspiration. Wondrous book!

- | | | |
|--|---|--|
| 1. Manifestation of the Kingdom is future. | } | 1.—I Cor. 6:9, 10, "Inherit the Kingdom." |
| | | 2.—Gal. 5:21, "Inherit the Kingdom." |
| | | 3.—Col. 4:11, "Unto the Kingdom." |
| | | 4.—2 Thes. 1:5, "May be counted worthy." |
| 2. Kingdom is not manifest now. | } | 5.—I Cor. 15:50, "Flesh and blood cannot inherit." |

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|---|---|--|
| 3. Kingdom exists now, but is not on earth. | } | 6.—Col. 1:13, "Translated into." |
| 4. Kingdom is in heaven. | } | 7.—2 Tim. 4:18, "Preserve unto His heavenly Kingdom." |
| 5. We believers receive the Kingdom as a part of our standing, our heavenly possessions. | } | 8.—Heb. 12:28, "We receiving a Kingdom."
9.—1 Thes. 2:12, "Called unto His Kingdom." |
| 6. This Kingdom which is not yet manifested, nor here, but is now ours, is a kingdom of righteousness, peace, joy, and power,—hence those things should, even now, be in our lives. | } | 10.—Rom. 14:17, "The Kingdom is righteousness and peace and joy."
11.—1 Cor. 4:20, "The Kingdom is in power." |
| 7. The manifestation of the Kingdom and the Second Coming are simultaneous. | } | 12.—2 Tim. 4:1, "He shall judge the quick and dead at His Appearing and Kingdom." |
| 8. Jesus, the Son, shall reign in the Kingdom. | } | 13.—Heb. 1:8, "The Son"—"Thy Kingdom." |
| 9. The Son, when He has put down every enemy, will turn the Kingdom over to God, and God shall be All in All. | } | 14.—1 Cor. 15:24-28, "Delivered up the Kingdom to God." |

FOURTEEN GREAT FACTS IN JOHN 6

1. We are given by God to Christ.—Verses 37, 39.
2. We are drawn to Christ.—Verse 44.
3. We are come to Christ.—Verses 35, 45.
4. We believe in Christ.—Verse 47.
5. We see Christ.—Verse 40.
6. We live by Christ and are sustained by Him.—Verses 51, 57.

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7. We feed on Christ; and its results to us.—Verses 54, 56.
8. We are taught by Christ.—Verse 45.
9. We are witnesses for Christ.—Verse 69.
10. We are the abiding ones in Christ.—Verse 56.
11. We have everlasting life in Christ.—Verses 40, 47.
12. We have Christ, the True Bread from Heaven.—Verse 32.
13. We shall be raised up by Christ.—Verses 39, 40, 44, 54.
14. We are sure of all these Divine blessings, because that Christ is the Son of the living God.—Verse 69.

W. H.

THREE "MUSTS" IN JOHN 3

- Ye Must be Born Again—Sinner's Must. Verse 7.
The Son Must be Lifted Up—Savior's Must. Verse 14.
I must Decrease—The Servant's Must. Verse 30.

G. N.

THE BELIEVER'S SINS.

- They are atoned for—Lev. 4:35.
They are blotted out—Isa. 44:22.
They are borne—I Pet. 1:24.
They are cast behind God's back—Isa. 38:17.
They are cast into the depths of the sea—Mic. 7:20.
They are cleansed—I Jno. 1:7.
They are covered—Psa. 32:1.
Christ died for them—I Cor. 15:3.
Christ gave Himself for them—Gal. 1:4.
Christ made to be sin for them—2 Cor. 5:21.
Christ offered to bear them—Heb. 9:28.
Christ suffered for them—I Pet. 3:18.
Christ the propitiation for them—I Jno. 2:2.
Believer dead to them—Rom. 6:2.
They are destroyed—Rom. 6:6.

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They are finished—Dan. 9:24.
They are forgiven—Eph. 1:7.
God's face hid from them—Psa. 51:10.
They are laid on Christ—Isa 53:6.
They are laid aside—Heb. 12:1.
They are made an end of—Dan. 9:24.
Believer made free from them—Rom. 6:22.
They are not beheld—Num. 23:21.
Not dealt with in believer—Psa. 103:10.
They are not imputed—Rom. 4:8.
Not having dominion—Rom 6:14.
They are not mentioned—Ezek. 33:16.
They have passed away—Zech. 3:4.
They are passed by—Mic. 7:18.
They are pardoned—Mic. 7:18.
They are purged—Heb. 1:3.
They are put away—Heb. 9:26.
They are remitted—Acts 10:43.
They are removed—Psa. 103:12.
They are subdued—Mic. 7:19.
They are taken away—Jno. 1:29.
They are unremembered—Heb. 10:17.
They are washed—Rev. 1:5.
They are white as snow—Isa. 1:18.

Would it not be well to leave them where God has put them through the death of His Son, by the Holy Spirit, and go forth under the constraining love of Christ to testify of all this grace?

J. H. Brooks.

What Does the Bible Say?

[We desire that this department may bring the largest possible blessing to the "Grace and Truth" family. It is here that the Editor can come close to each member of the household. If you have questions, we will be glad to give frank and fair discussions to as many as space will permit. Be sure to sign your letter. Anonymous questions will be ignored.]

POSITION AND CONDITION.

THE blessed truth concerning the lofty position of the believer in Christ Jesus is often lost sight of. We think far more of our condition here on earth in the midst of a "wicked and perverse generation" than we do of the glorious position we possess in our Savior as citizens of the heavenlies.

¶ Many times difficulties and questions arise in the mind because of the failure to observe this important distinction between the **position** and the **condition** of the believer. One of our readers has failed to see this distinction in the Bible, and consequently has sent in the following question:

Since Jesus has already forgiven all our sins, why does He tell us to pray for forgiveness?

¶ Let us first brush aside a wrong idea which appears in the question. We are not commanded to ask for forgiveness. We are exhorted to confess our sins. So great is His love to His own that the spirit of confession in the heart of the weakest of His children will bring a flood of forgiveness from Him before the request for forgiveness can be uttered.

¶ As to the question itself, one glance at it in the light

Grace and Truth

of the truth concerning the believer's position in Christ will bring us to a clear and blessed understanding of the Word of God on the subject.

¶ Our sinfulness as to our **position** before God was confessed by **Christ** for us—"as us." Hence, that is settled, for God forgives confessed sin. We, who have trusted Him, have salvation. We are secure. We have a **new position**. We are sons.

¶ But we are taught that our sinfulness as to our **condition** in this life is to be daily confessed by us. But a spirit of humble confession depends upon a life of "moment-by-moment" nearness to Him, and we are prone to wander. Hence, this side of the question is unsettled. Many sins go unconfessed. Our God does not and will not pass over unconfessed sin.

¶ The unconfessed sin of the believer brings forth from the Father, during this life, the stroke of the chastening hand. He tenderly, but firmly, rebukes His own. He chastens us that we may not be "condemned with the world." There is chastening for the child of God, but there is "no condemnation" (Rom. 8:1).

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world (1 Cor. 11:31, 32).

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 Jno. 1:9).

¶ Praise God for the grace that saves. Praise God for the **position** to which He has exalted us. Praise God for His ever watchful eye and chastening hand.

The Sunday School Lessons

By Francis W. Starring

PETER'S DENIAL.

Matt. 26:31-35, 69-75. December 4, 1910.

TYPICAL disciple is Peter. As he figures in this scene in the Mount of Olives he is set for the warning of future generations of the followers of Christ.

¶ 1. **Peter Warned, but Self-Sufficient** (vs. 31-35). In warning His disciples, Jesus quotes the words of Zechariah 13:7. He also predicts their return after His resurrection (v. 32). Such words from the lips of Jesus should have wrung from every heart a cry of distress and a prayer for aid, such as Peter uttered when sinking in the waters of Galilee. The warning was needed by the disciples. Little did they know the severity of the test in store. The past had revealed the weaknesses of their faith. Christ had on other occasions been compelled to address them as "ye of little faith" (Matt. 16:8), and "faithless and perverse generation" (Matt. 17:17). The hardest lesson for man to learn is his own absolute **insufficiency**. And yet, this truth is the inseparable companion and complement of that other most precious truth of the **sufficiency** of Christ (2 Cor. 3:5; 12:9, 10; Phil. 3:3; Eph. 3:20). These disciples were to learn it in the bitterness of trial, for the hearing of it, though from the lips of living Truth, only brought forth an ex-

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pression of self-confidence. Peter especially felt that though all else might fall he would be firm. And yet Peter, above all others, should have felt and owned his disposition to unbelief and failure (Matt. 14:28-31). Truly, he was deceived by his own heart and led on to a fall by selfish pride (Prov. 16:18). But Peter was not alone in this folly of self-conceit, though undoubtedly he stood at the head of his class (v. 35). Many have since gone by the same path into experiences of sorrow and shame. Confidence, self-centered, is the extreme of folly (Prov. 26:12; 28:26); rightly placed, is a safeguard and key to success (Phil. 4:13; Psa. 119:117).

¶ We, too, are by nature as foolish as Peter. We would do well to listen to the inspired advice of this man of God, who before Pentecost was so like ourselves. When victory had crowded failure out of that wonderful life, he urged his brethren to "be clothed with humility, for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5). Learn this lesson well and then rejoice in a Savior unchangingly sufficient (Phil. 4:19; Heb. 13:8).

¶ 2. **Peter Denying and Repenting** (vs. 69-75). One day, when questioned by the Savior in the midst of the disciples, Peter made that famous confession, "Thou art the Christ, the Son of the living God" (Matt. 16). On another occasion we find him deserting his Lord and warming himself at the enemy's fire while Christ is on trial. The simple question of a maid reveals the cowardice of the once bold disciple. Suddenly confronted with an opportunity to prove his boasted loyalty, Peter goes down in shameful defeat. The lips that have spoken blessing give utterance now to denial and cursing (Jas. 3:10). What was wrong with Peter? Besides being self-reliant, he is chargeable with another foolish mistake which brought him to defeat. He followed Christ—"afar

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off." Then he became too closely associated with the enemies of his Master. Oh, how often our lives are cursed with some damnable folly, some excuseless denial of Him who passed through the deep waters of judgment for us! And why? Vain conceit has drawn us from the side of Jesus and delivered us to the adversary. Apart from Christ, we are only weakness. In friendly touch with the world, we are as the enemies of God (James 4:4). Our daily prayer to Him should be:

"Close, close to Thee! There evil cannot harm me;
Close to Thy side, O may I ever be;
Tho' dark the night, the morning still shall find me
With faith renewed and strengthen'd still close to Thee."

THE CRUCIFIXION.

Matt. 27:15-20. December 11, 1910.

CHRIST in the hands of men proves to be indeed a touchstone of human character. The enmity of the natural man for God and His Son is one of the keys to Golgotha's mystery of suffering. The other key is the grace that knows no bounds.

¶ 1. **Hatred for Christ, Love for Barabbas** (vs. 15-26). "Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ?" The name of Barabbas conjures up visions of bloody conflict, insurrection, robbery and murder (Mark 15:7; Luke 23:19; John 18:40). At the name of **Jesus** the gate of heaven swings ajar. Honored of God above the highest archangel, He is declared by the Word of Truth to be the Creator of all things (John 1:3), the image of the invisible God (Col. 1:15), and the "brightness of His glory" (Heb. 1:3). And yet, the choice of this multitude brings freedom to the

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outlawed, blood-guilty Barabbas, and begs for Christ the scourge and cross! We are told that "the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus." Every choice of the heart and every act of man is influenced either by divine agencies or by the "priests and elders" of the devil. Humanity's proud boast of freedom of the will is a figment of a sin-cursed imagination. It is dangerous. Beware!

¶ 2. **Despising the King** (vs. 27-32). With what reckless daring men fall upon the Stone, upon which they are soon to be broken (Matt. 21:44). The world's hatred of Him is a sad and awful fact to-day, especially sad in that it is without a cause (John 8:40; 15:18; 18:23; 16:25). What shame will be theirs when He shall come in regal splendor to receive from every tongue the homage due His kingly name! (Phil. 2:10-11; Rev. 19:16). Jesus Christ came as a king, but His own subjects received Him not (Luke 1:32, 33; John 1:11). The world is full of men to-day, who delight in scoffing at sacred things, whose open jeering of our Savior proclaims aloud the depravity of their own hearts. Let them take warning in the day of warning and gracious invitation.

¶ 3. **The Crucifixion** (vs. 33-44). The Savior's words, "they know not what they do" (Luke 23:24), help us to understand the human characters portrayed in this Calvary scene. Thus we are able to interpret the covetousness of the soldiers, parting His garments and playing their game for the seamless vesture, totally indifferent to the awfulness of the crime in which they were participants (v. 35). The Jews in their unbelief were self-persuaded that the accusation over the head of their dying victim was not true of Him (v. 37). Therefore, they dared to go to the limit of Satanic cunning in their schemes to drop more bitterness into His cup of suffer-

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ing. We face the saddest fact in all the sorrowful history of human woes and crimes—the long, long slavery of the race to that imperious master who makes all of his subjects blind (Matt. 15:14; John 8:44).

¶ The cross of Jesus presents a most remarkable fulfillment of Scripture prophecies, attesting the truth of inspiration (2 Tim. 3:16). Compare vs. 35 with Psa. 22:18; vs. 38 with Isa. 53:12; vs. 39 with Psa. 22:8; and vs. 46 with Psa. 22:1. God's miraculous revelation is as true and perfect as He Himself is true and perfect.

¶ Christ was a **willing** sufferer. In death he "yielded up the ghost" of His own will. The priests unwittingly spoke the truth when they said, "He saved others; Himself He cannot save." In loving council with the Father before the foundation of the world (1 Pet. 1:20), it was determined that He should die for the sins of lost men, and because He would be true to the decision of Love, Himself He could not save. He died as the "Lamb of God" (John 1:29) for the sins of the world. He died to pay the price of the world's redemption, and that price was His own precious blood (1 Pet. 1:19). He put Himself under the stroke of justice and died as the Substitute of those who were worthy of eternal hell (2 Cor. 5:21; Rom. 5:6, 8; 1 Pet. 2:24; Isa. 53:4, 5).

¶ There is a question which best explains the sufferings of Jesus. It is that searching question out of the darkness shrouding Golgotha at the ninth hour of this day of strange events, "My God, my God, why hast thou forsaken me?" For the first and only time Jesus fails to see the Father's face of love. Sin, our sin, was upon Him, and God could only deal with sin in wrath, even though it was upon His well beloved Son. Love made Christ willing to take our place in the judgment upon sin. Cal-

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vary stands through eternal ages as the proof of God's love for His unworthy creature, man.

“Oh, the love that drew salvation's plan!
Oh, the grace that brot it down to man!
Oh, the mighty gulf that God did span
At Calvary!!!”

THE RESURRECTION.

Matt. 28:1-20. December 18, 1910.

AND if Christ be not risen, then is our preaching vain and your faith is also vain” (1 Cor. 15:14). What greater incentive could there be for the study of this great theme? Let us go into the Word with our “search warrant” (John 5:39) that we may find the meaning of this greatest of miracles.

¶ 1. Tidings from an Angel of the Lord (vs. 1-8). With sad hearts Mary Magdalene and “the other Mary,” probably the mother of James and Joses, approach the sepulchre in which Joseph had placed the body of their Lord. It was at sunset on Saturday, the time of the waning Sabbath and the dawning of the first day of the week. Apparently the disciples of Jesus had forgotten His prophecy of His resurrection on the third day. With astonishment and fear they behold the angel sitting upon the great stone, which has been rolled away from the tomb, and hear the words, “Fear not . . . He is not here; for He is risen.” Then, almost before they could decide whether to believe or doubt, they were commanded to “go quickly, and tell his disciples.” A splendid lesson is here for all who would be His witnesses. We must first hear the news and rejoice in it ourselves (Rom. 15:13); and then with the quick step of joy-filled messen-

gers we should run with the message to others (Rom. 1:16).

¶ 2. **Meeting Jesus** (vs. 9, 10). Hastening to do service for their Master, they met Himself on the way, and heard His greeting, "All hail!" or (literally) "O joy!" It is in the path of service that we, too, may meet Him and be cheered by His voice (Isa. 64:5).

¶ 3. **The Father of Lies and His Agents** (vs. 11-15). Satan is well described in Rev. 12:9 as the one "which deceiveth the whole world," and in John 8:44 as "a liar, and the father of it." It is thus made easy for us to identify every denier of the resurrection of the Lord Jesus Christ, from these sin-serving priests down to the modern Christless critics. Why should there be doubters (vs. 17), when we know that all power belongeth unto God (Psa. 62:11), and that it was He who raised Jesus from the dead (1 Thess. 1:10; Gal. 1:1)?

¶ 4. **The Great Commission** (vs. 16-20). "All power is given unto me. . . . Go ye therefore . . . teach all nations . . . baptizing them . . . and, lo, I am with you alway." With such words of command, coupled with the cheering promise of His presence, hidden in their hearts, we do not wonder that this band of followers, witnesses of the Christ, went on through raging storms of reproach and bloody martyrdom, choosing rather to suffer and die than to betray this sacred trust (Act 4:19, 20). This same risen Savior (Heb. 13:8) speaks to us. He says, "Go . . . teach . . . baptize," and He promises never to forsake His own. Why are we so lacking in the energy which the great commission of our Lord ought to inspire in every Christian heart? Why are many preachers and teachers satisfied with teaching a part of our Lord's commands, supplemented by theories of human origin, when the com-

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mission requires that we teach men to "observe all things whatsoever I have commanded you (2 Tim. 2:4, 3-16)?

¶ 5. **Practical Value of the Resurrection of Christ.** (1) It furnishes proof of the deity of Jesus (Rom. 1:4). (2) It assures us that we, too, who believe in Him, will be raised from the dead at His coming (1 Cor. 15:20-23). (3) It tells us that our faith is not vain, and that He who took our guilt upon Himself fully paid the debt (else He would have remained in the grave as others) and satisfied justice (1 Cor. 15:17). (4) It gives us a "living hope," for we trust in a living Savior (1 Pet. 1:3; Rev. 1:18). (5) It teaches us how we should walk, as those who have been raised from death in trespasses unto "newness of life" in Him (Rom. 6:4; Col. 3:1). (6) It thrills our hearts as it tells us what power our God will exercise in our behalf, who trust Him (Eph. 1:19, 20). (7) It bids us **know** we are **eternally** secure in Him, because He ever liveth to intercede for us (Heb. 7:25; Rom. 8:34). (8) It makes us rejoice in the certainty that all the glowing promises of a future glorious Kingdom age with Israel's righteous King, Son of David, and Son of God, await fulfillment in Him who "could not be holden of death" (Acts 2:24-36). What joy and peace come into our hearts as we "remember Jesus Christ, risen from the dead" (2 Tim. 2:8).

CHRISTMAS LESSON.

Luke 2:6-20. December 25, 1910.

AT this season, with thankful hearts,
"To our bountiful Father above
We will offer our tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days."

¶ 1. **The Strange Arrival of a King** (vs. 6, 7). The One in whom all of Israel's hopes are centered, the One upon whom the salvation of men depends, the One whom God has appointed to be a King over all nations, the glorious One comes, but how strange is the manner of His coming. He comes as the first-born of a humble mother, in an obscure village (Micah 5:2), is crowded out of the inn, and laid in a manger. The world knew Him not, and gave Him no royal welcome. But sadder still, the thought, that though for many centuries His name and His glories have been heralded far and wide, still the hearts of men have no lodging place for Jesus. There is room for a large circle of acquaintances of less repute, but for the One whose name God has written above every other, there is "no room" (Phil. 2:9).

¶ 2. **Good Tidings of Great Joy** (vs. 8-14). The first announcement of the Savior's birth was not made to nobles in luxurious palaces, but to lowly shepherds, tending their flocks by night (1 Cor. 1:26-31). The best things do not always come to the rich and mighty ones in this world. These humble toilers are made richer than their wealthy neighbors (2 Cor. 8:9), and the tidings of their riches come by the "angel of the Lord." God is not like men in the distribution of His honors and blessings. He delights in coming to the poor, the unknown,

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and even the outcasts of this world, to all, indeed, who in simple faith will welcome Him (1 Sam. 2:8).

¶ The first feeling of fear is quickly cast out by the glad news of the angel. It is "great joy" both to hear and to tell the story of this Savior who was born in the city of David. The greatness of the joy may be measured by the greatness of human need of a Savior. That need is far greater than man's own conception of it. (See Rom. 3:9-19; 6:23; 1 Thes. 1:10). The joyful news is brought to "all people." There is not one soul in all the world so unworthy and so blackened by sin that the message is not for him (Titus 2:11; 2 Pet. 3:9). In the praises of the heavenly host (vs. 13) we are given two reasons for the glad spirit in which the Savior's birth is announced. The first is, that it means "Glory to God in the highest." God's glory ought to be the first consideration of men and angels (Rom. 11:36; 1 Cor. 10:31). The second reason is that it means "on earth peace, good will toward (among) men." The coming of Jesus brought to men a "ministry of reconciliation" (2 Cor. 5:18-20) and a gospel of peace (Rom. 5:1). To all who receive Him by faith He brings peace which passeth understanding (Phil. 4:7), but the fullness of this peace "on earth" will be known when He, the Prince of Peace, shall rule in righteousness on the throne of David (Luke 1:32, 33; Isa. 11:1-9).

¶ 3. **Worshippers of the Christ** (vs. 15-20). The shepherds did not doubt the words of the angel, but with believing hearts started on the journey, fully expecting to find the infant King as they had been told. That hasty trip to the city of David witnesses to the kind of faith all should possess toward God and His Word (Heb. 11:6; Acts 27:25; Rom. 4:3, 20-21; 1 Thes. 2:13). Then, when they had both heard and seen, they went away to tell it

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abroad. We are not commanded to keep still about the good news of our Savior (Acts 4:19, 20). Finally, the result of this work of faith was that all who heard it wondered, Mary kept these things in her heart, and the shepherds themselves returned to their lowly task glorifying and praising God. From that day to this the glorious news, proclaimed by the angel of God and spread abroad by believing shepherds, has not ceased through the ages to fill men's hearts with wonder and their lips with the praises of the Giver of His only begotten Son (John 3:16; Rom. 8:32; 1 John 5:11; Jas. 1:17; 1 Pet. 1:8; 2:9; Psa. 34:1).



Truth is by its very nature intolerant, exclusive.
Lubhardt.

Suggestion

"So you want to send an appropriate
Christmas gift, do you?"

"Yes I do."

"Something that will comfort?"

"Yes."

"And encourage?"

"Yes"

"And inspire?"

"Yes."

"And will be a constant reminder of
your love?"

"Yes."

"And is Scriptural?"

"Yes."

"And artistic?"

"Yes."

"Then send a year of

Grace and Truth."

If you send the subscriptions to us early enough we will send the January number of this helpful Bible Study Magazine to your friend so that it will arrive with all the rest of the Christmas packages.

Beside that if you want us to, we will enclose your personal card with hearty greetings.

To help us in our Christmas work send in your subscriptions early in December.

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And by **H**im all that **B**e-
lieue are **J**ustified
from **A**ll things, from which
ye could not be **J**ustified by the
Law of **M**oses.

—Acts 13:39.

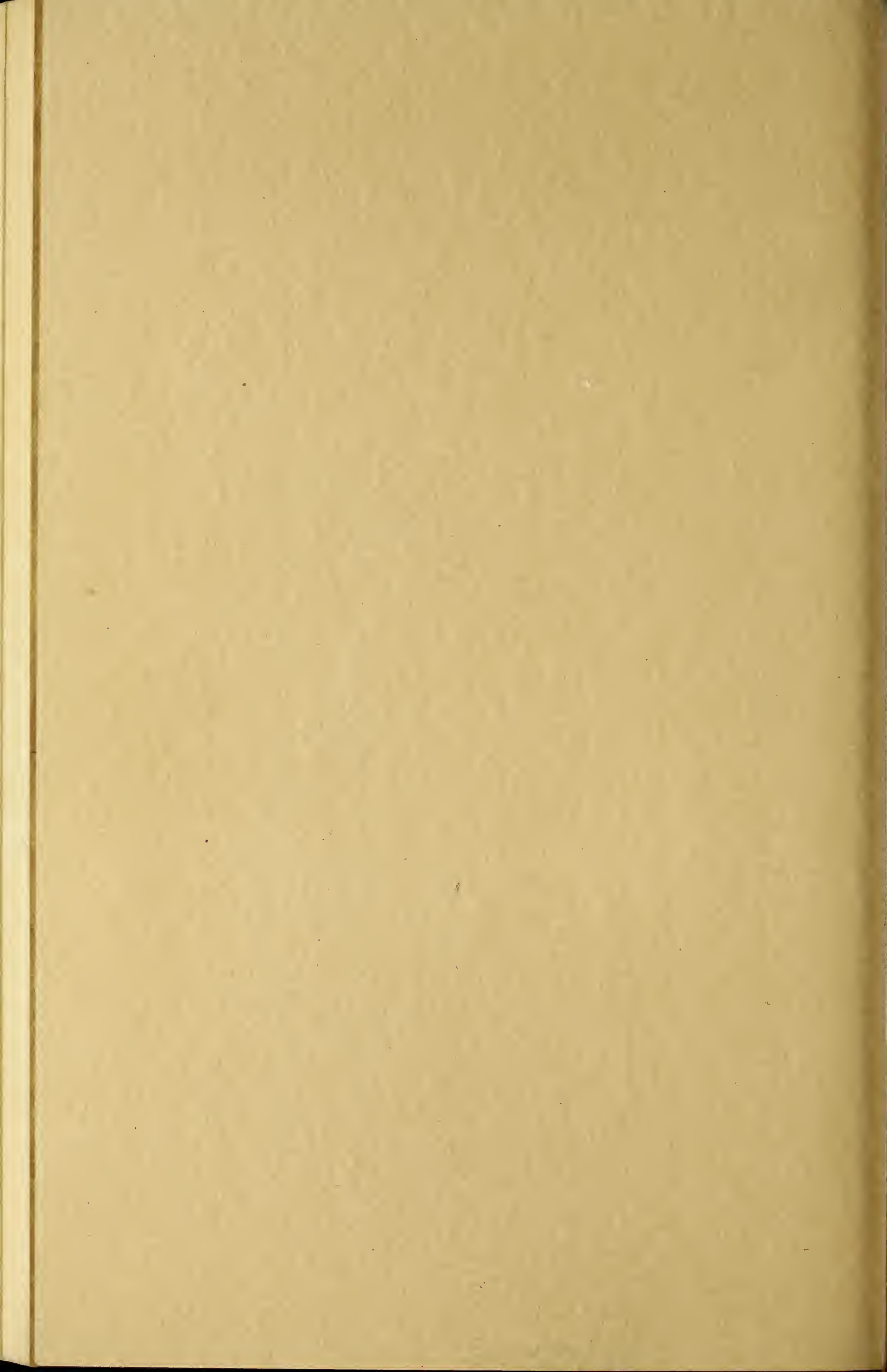
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by Jesus

Not I,
But Christ

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Isn't it strange that when a man gets his
heart full of the spirit to help other men,
there is always somebody who tries to get in
the way?
Dr. J. P. Greene.

"And the truth shall make you free."

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for

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"The forgiveness of sins, according to the
riches of His grace."



OR the Lord Himself
shall descend from
heaven with a
shout, with the
voice of the archangel, and
with the trump of God.

Grace and Truth

EDITORIAL

Boasting

THE condition which the unbiased, thinking man of God faces today has become serious beyond over-emphasis. The natural tendency of man to boast has gone stark wild. There is nothing that does not suggest to him a ground for boasting.

¶ He boasts in his art, in his literature, and his culture. He boasts in his power to span mighty distances by train and boat, telegraph and telephone. He boasts in his ability to ride on the air, and delve to the depths of the ocean. He boasts in the terrible combinations and monopolies which control to an appalling degree the social, fraternal, political, commercial, and financial destinies of the age.

¶ He is satisfied with the things man has wrought; he fails to see what God hath wrought. He has lulled himself into a false and soul-destroying peace. The crying need of such an hour is a fearless, ringing emphasis on Paul's words:

Far be it from me to **BOAST**, save in the cross . . .
of our Lord Jesus Christ (Gal. 6:14).

¶ Man is spurning the cross of heaven's sacrifice for the crown of earthly applause. He is turning from Christ's wondrous works to his own wicked doings. He

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is leaning on himself instead of the God-given Savior. He is depending on works,—not grace. But the divine fiat has gone forth,—works will not avail.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; **NOT OF WORKS** lest any man should **BOAST** (Eph. 2:8, 9).

¶ Shall we not say in the words of inspiration,

I have therefore my **BOASTING** in Christ Jesus in the things pertaining to God (Rom. 15:17).

¶ Away then with man and his doings. Let Christ and Christ only be the ground of our glorying, our boasting.

¶ He it is who is our substitute; He it is who bare our sins in His own body on the tree; He it is who loved us even unto the end; He it is who vanquished our adversary, the devil; He it is who ever liveth to intercede on our behalf; He it is who in matchless splendor will come again to receive us unto Himself. The world hated Him, we expect it to hate us.

¶ Where then is boasting?

¶ In Him we trust, in Him we boast!

Spunk

ONE of the most deplorable facts which we are compelled to face today is revealed by an incident occurring in a public school at Washington, D. C. The alarming prevalence of skepticism, New Thought, Christian Science and Millennial Dawnism among the school teachers of our land should bring us to just such a posi-

tion as the one held by the Abernethy lad in the following incident. We copy from the Kansas City Star.

Washington, Dec. 9.—Declaring that her twelve-year-old son had been taught by a teacher in a Washington public school that the Bible was a “collection of myths and fairy tales,” Mrs. Mary Abernethy announced today that she intended to bring the matter to the attention of the school heads. According to Mrs. Abernethy, the teacher was explaining the Darwinian theory, when young Abernethy interrupted her with the comment:

“That is not according to the Bible, teacher.”

“We aren’t concerned with the Bible here; we are talking facts,” was the reply of the teacher, according to the mother’s story. It was charged that the teacher then told the class that the Bible was a collection of fairy tales and fables, and was out of date.

“Well, if you don’t believe in the Bible, you can’t teach me,” was the boy’s answer.

¶ May God give us many men with this selfsame heaven-sent spunk.

Wrath

AND the seventh angel sounded (his trumpet) (Rev. 11:15). This is the signal for the manifestation of the wrath of God. So constant are the manifestations of God’s long-suffering and wondrous grace that slothful man needs many reminders that no power in the universe can stay the hand of wrath which shall yet fall on the Christ rejecting world. The judgment of God may seem to be slow, but it is exceeding sure.

¶ The world which refused to hear the message of Noah was at last overtaken by watery wrath; the men of Shinar who spurned the command of God to scatter seemed for

a time to prosper as they built their city and tower, but one day God's pent-up anger could withhold no longer, and every man was driven forth in terror from Babylon, his ears roaring with the words of countless unknown languages. God had smitten them with confusion of tongues. Unbridled sin ran riot in Sodom and Gomorrah and men rushed into their gaieties thoughtless of eternity. Meanwhile wrath lingered. But at last, when the men were saying, "Peace and safety," God flung out His fiery indignation and destroyed them all.

¶ And again today, His wrath lingers. But the God of Israel who slumbers not nor sleeps is not slack concerning the fulfilment of His Word, and judgment shall fall.

¶ The stars of the heavens shall burst from their orbits; sun and moon shall hide their faces in mantles of blood and darkness; the earth shall quake at the hideous portents of onrushing fury; the unleashed thunders of God shall petrify the hearts of men with nameless terror; the sign of the Son of Man shall appear in the heavens, and Christ shall come to wreak vengeance on those who know not God.

¶ Flee from the wrath to come!

Satan's Ministers

THE higher critic is firmly intrenched in the churches of today. The fact that the higher critic retains his connection with the so-called "orthodox" brethren in all the churches is a sad comment on the existing spiritual condition of both the man and the body of believers with whom he is associated. His brethren should put him out and he, if honest, would leave them

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without a word. But the travesty which greets our eyes in the assemblies of God's people today is a flock of scattered and wandering sheep, shepherded in thousands of instances by heretical, higher critical, Bible-destroying shepherds.

¶ A brother in Boston, Mass., where the very atmosphere is conducive to the rapid growth of every known variety of Christ-denial from Christian Science on up, sends us the following interesting statement:

I used to think that may-be these scholarly, destructive fellows really had something up their sleeves with which to smite us poor ignoramuses who hold the "simple faith." Believe me, they have not got it. They cannot even smite us with so formidable a thing as a "probability." It is boshy bosh, and they have to make fools of themselves to hold their position. They do what they do to be seen of men, and verily, they have their reward.

We have on our side the testimony of the Holy Spirit and of common sense.

¶ Since the "critic" has been preaching, the glorious gospel message has undergone some improvements (?). It used to be "salvation by grace and grace alone," but today it is "Observe the Golden Rule and you'll come out all right." It used to be "Behold the Lamb of God which taketh away the sin of the world," but today it is "Behold the divinity in man." It used to be "All scripture is given by inspiration," but today it is "Most of Scripture is myth, fable, parable, and editorial interpolation."

¶ The gospel is betrayed in the house of its friends, its enemies need concern themselves no more. The leaven of the critic is at work.

¶ The baker, who hands out a parcel containing, not bread, but a poisonous viper, is a murderer; but the ministerial higher critic who gives forth, not the bread of

life, but the poison of the Serpent, is a scholar.

¶ It is bad enough to be a destructive critic, but it is worse to be a destructive critic masquerading in the garb of God's messenger; it is bad enough to be a wolf, but it is execrable to be a wolf in sheep's clothing.

Satan himself is transformed into an angel of light.

Therefore, it is no great thing if **HIS MINISTERS** also be transformed as the ministers of righteousness; whose end shall be according to their works (2 Cor. 11:14, 15).

Progress

“**A** VERY number of 'Grace and Truth' is better than the number before.”

¶ Because enthusiastic friends have said the above concerning the magazine it makes us determined to keep the quality up.

¶ To our way of thinking, the quality is not “up” unless each issue puts the emphasis just where it belongs,—on the Person and Work of the Lord and a life of service for Him.

¶ Next month the opening articles of a series on the subject “Prayer” will be presented to the “Grace and Truth” readers. The articles will be designed particularly for study by classes and groups. They will be by James P. Duncan.

¶ In addition to this there will be an added feature to the Sunday School Lesson Department. Geo. W. Wise will give with each lesson a clear, strong illustration, bringing out the truth in the lesson. This will prove an exceedingly helpful feature.

¶ In this month's issue it will be noticed that Robert

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Regan takes charge of the helpful department called "Outlines for God's Workmen," and that a new department is opened called "Truth in Type." This department is to be conducted by Aaron Schlessman.

¶ Of course, while we are doing all we can to improve your magazine, you are doing all you can to send in a bunch of subscriptions.

¶ Send them along.

¶ Many thanks.

Remember Jesus Christ.

2 Tim. 2:8 R. V.

What the Bible Has to Say for Itself.

By Evangelist J. H. Dew

IT may, perhaps, be objected that we permit the Bible to speak for itself. We answer, this is no uncommon objection. If a stranger were passing through our community and we were desirous to know who he was and whence he came, the most natural thing would be to direct the inquiry to the man himself. Such inquiries have been propounded thousands of times and no one ever thought strange of it. If the man had no evil design to accomplish and no interest to promote by deceiving us, and if there was about him the marks of honesty and sincerity, we would rely on the information we received from him.

¶ The Bible speaks for itself. It disclaims human authority. It declares that it came forth from God. It has no evil design and no interest to promote by deceiving mankind. Why may we not rely on its testimony concerning itself? It does not come as a stranger, but as our best friend, our familiar companion. It is among us as a teacher of truth and righteousness, and wherever its teachings have been heeded, truth and righteousness have abounded. By it, the greatest of all miracles has been many times performed,—the regeneration of the lost. An old Highlander said to Claudius Buchanan, “I cannot argue, I cannot present any theological facts or

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reasons, I cannot explain the process or philosophy of revelation; but I know this, that when I was a man with an ungovernable temper and an evil character, this Book got hold of me and **quelled the tiger in me.**" Can it be that a book like this is a deceiver and an imposter? No! A thousand times, No! It is God's Book.

¶ Let us consider its claims: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

¶ "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

¶ From the first chapter of Genesis to the last chapter of Malachi we find the expressions constantly occurring, "God said," "the Lord said," "thus saith the Lord." It is plain to every unprejudiced reader that the writers of the Old Testament sought to make the impression that they were using the exact language which the Lord directed them to employ.

¶ Let us look more definitely at the claims of divine authorship. "Now these be the last words of David . . . The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me" (2 Sam. 23:1-3).

¶ In the opening sentences of Isaiah's prophecy we hear him exclaim: "Hear the word of the Lord." Then he proceeds to give the words of Jehovah. Coming to Jeremiah, chapter 1:1, 2: "To whom the word of the Lord came." In the ninth verse we read, "And the Lord said

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unto me, Behold, I have put my words in thy mouth." Throughout this prophecy the author declares that his messages were first spoken by the Lord.

¶ Ezekiel says, "The word of the Lord came expressly to Ezekiel" (Ezek. 1:3). When we turn to the minor prophets we find them recognizing God as the giver of their messages.

¶ Hosea says, "The word of the Lord that came unto Hosea" (Hos. 1:1).

¶ Joel, in chapter 1:1, says, "The word of the Lord that came to Joel."

¶ Amos says, "Hear thou the word of the Lord" (7:16).

¶ Jonah says, "The word of the Lord came unto Jonah" (Jonah 1:1; 3:1).

¶ Micah says, "The word of the Lord that came to Micah" (1:1).

¶ Zephaniah says, "The word of the Lord which came unto Zephaniah" (1:1).

¶ Zechariah says, "In the second year of Darius, came the word of the Lord unto Zechariah" (1:1). In verse 3: "Therefore say thou unto them, Thus saith the Lord of hosts."

¶ In Malachi 1:1, "The burden of the word of the Lord to Israel by Malachi."

¶ Coming to the New Testament we find Jesus Christ our divine Lord vouching for the inspiration of the Old Testament by quoting it with the formula: "It is written" (Matt. 4:7); by declaring that "one jot or one tittle" of it "shall in no wise pass away" (Matt. 5:18); and by calling it "the word of God," which "cannot be broken" (John 10:35).

¶ Paul declares, "All Scripture is given by inspiration of God"; that is, it is all God breathed (2 Tim. 3:16). Peter

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affirms that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Jesus Christ promised his apostles the supernatural aid of the Holy Spirit. He said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). See also 15:26, 27.

¶ In John 17:8 Jesus said, "For I have given unto them the words which thou gavest me."

¶ The apostles claimed to speak under the power of the Holy Spirit (1 Cor. 2:13): "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Again in 1 Cor. 11:23 the apostle says, "For I have received of the Lord that which also I delivered unto you." In 1 Thess. 4:2 and 8: "For ye know what commandments we gave you by the Lord Jesus." "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."

¶ Now let us consider some of the names and titles by which the Bible commends its claims.

It is Called the Word of God.

¶ "The seed is the word of God" (Luke 8:11). "And the next sabbath day came almost the whole city together to hear the word of God" (Acts 13:44).

It is Called the Word of Life.

¶ It alone reveals the way of life. The apostles exhort the saints at Philippi to hold forth the word of life (Phil. 2:16).

It is Called the Word of Christ.

¶ "Let the Word of Christ dwell in you richly in all wisdom" (Col. 3:16).

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It is Called the Word of Truth.

¶ In his intercessory prayer for his disciples our Lord says, "Sanctify them through thy truth: thy word is truth" (John 17:17). "Rightly dividing the word of truth" (2 Tim. 2:15).

It is Called the Oracles of God.

¶ The word means to speak, because therein God's voice is heard giving utterance to his authoritative direction. "Because that unto them (the Jews) were committed the oracles of God" (Rom. 3:1, 2).

It is Called the Scriptures.

¶ "He expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). "While he opened to us the scriptures" (Luke 24:32).

¶ Here then is a book claiming to be the Word of God, the Word of Life, the Word of Christ, the Word of Truth, the Oracles of God, the Scriptures. It claims to be of divine origin. It has the sanction of Jesus Christ and of his apostles and of all good men through the ages. Bad men have always hated it and have constantly endeavored to destroy it. Here it is,—the most loved and the most hated book in the world. God's Book, our Bible, speaks with authority. It tells of man's lost and ruined condition by sin, of Christ's wonderful love and redemption, of salvation from the shame and bondage and penalty of sin for all who truly repent and believe on Jesus Christ as their personal Savior, Lord and Master.

"How precious is the book divine
By inspiration given;
Bright as a lamp its doctrines shine,
To guide our souls to heaven."

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¶ How truly every saved one can say:

“Holy Bible, book divine,
Precious treasure thou art mine.”

CHARACTERISTICS OF PRAYER IN JAMES 5:

- I. INDIVIDUAL** prayer, “Let HIM pray.”
—Verse 13.
- II. UNITED** prayer, “Let THEM pray.”—
Verse 14.
- III. BELIEVING** prayer, “The prayer of
FAITH.”—Verse 15.
- IV. INTERCESSORY** prayer, “Pray ONE
FOR ANOTHER.”—Verse 16.
- V. FERVENT** prayer, “The effectual
FERVENT prayer.”—Verse 16.
- VI. DEFINITE** prayer, “That it MIGHT
NOT RAIN.”—Verse 17.
- VII. EFFECTUAL** prayer, “He prayed
again, and the HEAVENS GAVE
RAIN.”—Verse 18.

J. L. S.

The Kingdom

Continued

By the Editor

[In the first installment of this article we studied (1) the the Kingdom as propounded by God from the foundation of the world, and (2) the Kingdom as prophesied in the Old Testament.]



E advance in our study to

THE KINGDOM PROCLAIMED.

¶ The proclamation or preaching of the Gospel of the Kingdom begins with John the Baptist. For years the prophets have told of the coming Reign of Righteousness but now for the first time the Kingdom is definitely preached to the masses by a servant of God. This is affirmed to be the case by Christ himself.

The law and the prophets were **UNTIL JOHN:**
since that time the **KINGDOM OF GOD IS**
PREACHED (Luke 16:16).

¶ When we search the Scriptures we find that the proclamation of the Kingdom falls into two divisions,—

1. The Kingdom proclaimed as “at hand.” Then an irresistible tide of rejection of the King sets in, which leads to the second division.
2. The Kingdom proclaimed during a period of transition.

¶ The Kingdom stands connected with the person of the King. Where the King is, there may the Kingdom be manifested. When the King is at hand, the Kingdom

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is at hand; hence the clearness of the Kingdom preaching at the beginning of Christ's ministry when Christ, the King, was at hand. The message of John the Baptist is familiar.

Repent ye, for the Kingdom of Heaven is **AT HAND** (Matt. 3:2).

¶ Why could John say that this Kingdom of Heaven, for which they had waited so long, was ready to be manifested? Because the King was at hand! Did they recognize the King? Did they see in the lowly Nazarene the One whose coming was to bring glory to the people of Israel? Did they accept him,—or reject Him? The whole world knows the answer.

¶ After being baptized by John in the River Jordan and tested by Satan in the wilderness, Christ steps out into His first preaching work. His initial appeals give forth with unmistakable authority, the Kingdom message.

From that time Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is **AT HAND** (Matt. 4:17).

¶ But the fact that the Kingdom was "at hand" was of such importance that its proclamation must go beyond the audiences of John the Baptist and Jesus. All Israel, in the land of Palestine, must hear the glad word, "The Kingdom is at hand." They must be given the opportunity to accept or reject the King. So the Lord sent forth the twelve apostles with the same thrilling message that He and John had been preaching.

These twelve Jesus sent forth, . . . saying, Go not into the way of the Gentiles . . . but go rather to the lost sheep of the **HOUSE OF ISRAEL**. And as ye go, preach, saying, The Kingdom of Heaven is **AT HAND** (Matt. 10:5, 6, 7).

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¶ But lest there be those who would claim that sufficient opportunity had not been given for Israel to bow the knee to the King, he calls seventy others and sends them out two by two into the cities which He himself is about to visit. His direction to them is,

Say unto them, The Kingdom of God is **COME NIGH UNTO YOU** (Luke 10:9).

¶ Then knowing that the human heart is prone to disbelieve the message of God and that the seventy would meet with scant welcome in some cities, He tells them that to the city which rejects them, they shall say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the Kingdom of God is **COME NIGH UNTO YOU** (Luke 10:11).

¶ How strikingly significant is this and how full of grace. The city may spurn the messengers of the Lord, yet He provides that they shall hear, without fail, the wondrous words, "The Kingdom is nigh!"

¶ But the question may be raised, "What about the passage which says, 'The Kingdom of God is within you'?"

¶ In the first place the Savior did not say "within you," but "among you" or "in your midst." One might well hesitate before asserting that the text of either the King James version or the Revised version of the Bible was faulty, but in this instance scholarship* and common

sense agree on rendering the word "among." It is because of this wrong translation that a popular idea has

*Rotherham's Emphasized Bible. Margin of King James Version. Margin of Revised Version. Berry's Literal Translation of the Greek N. T.

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grown up that the Kingdom of God is within each one of us and that our responsibility is to work out daily the beauties of the Kingdom within. Such an idea destroys the need of Jesus Christ as a Savior. Beside, the Lord does not speak these words to everyone but to a limited class,—the Pharisees. How absurd on the very face of it to suspect Him of saying that the Kingdom was “within” them of all people. Here is the passage:

And when He was demanded of the **PHARISEES**, when the Kingdom of God should come, He answered **THEM** and said, . . . The Kingdom of God is **AMONG** you (Luke 17:20, 21).

¶ The meaning is so clear in the light of the passages which we have been studying that it is amazing that question has ever arisen. The Savior was simply saying to them “The Kingdom is at hand, for the King is nigh, yea in truth, He is among you this day.”

¶ But the leaven of rejection was already working in their hearts, and when the Lord saw that this rejection had fully set in, He spoke a parable showing that He would go away and that His departure would be followed at once by an additional rejection of His kingdom and an interval of **postponement** after which He promised to return.

He said therefore, A certain nobleman went into a far country to receive for himself **A KINGDOM**, and to return.

But his citizens hated him, and sent a message **AFTER HIM**, saying, We will not have this man to reign over us (Luke 19:12, 14).

¶ Jesus Christ, “the nobleman,” has gone to the very throne of God in the “far country,” there to receive by

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divine right "a Kingdom." He plainly states that it is His purpose "to return." His return will mean the setting up of His Kingdom. But in the parable, as soon as "the nobleman" had gone away to the "far country," His citizens were filled with hate and sent after Him the message, "We will not have this man to reign over us." It at once appears that the parable is a prophecy of a further rejection of the Kingdom taking place after the rejected King has ascended into the "far country."

¶ This brief period is described in the book of Acts and comes before us as

The Kingdom Proclaimed During Transition.

¶ The Book of Acts stands at the close of one dispensation and the beginning of another. The old covenant is being set aside, the new brought in. The Kingdom is not preached as being "at hand," for the King has gone into the "far country," but with such clearness is the gospel of the Kingdom declared that there arises a great persecution at Jerusalem, Stephen is stoned, James is put to the sword, Peter and Paul are imprisoned. It is a repeated rejection of the King. It ends in the last chapter of the book by God completely turning from the Jew to the Gentile.

¶ This period of transition in the proclamation of the Kingdom is set forth by the Holy Spirit in the Acts in three divisions.

1. The Kingdom offered to the house of Israel in Palestine,—but rejected.
2. The Kingdom offered to the Gentiles in Palestine,—but rejected.
3. The Kingdom offered to the house of Israel outside of Palestine,—but rejected.

¶ The message of Acts is a message which says to the Jew, "God will give you Christ Jesus to be your King!"

Believe on Him!" The answer which comes leaping back is, "We will not have this man to reign over us."

¶ This brings us to the period which we have already seen suggested in the Lord's parable.

THE KINGDOM POSTPONED.

¶ While the King is away, the Kingdom is in abeyance. As to the length of the interval of postponement, the Scripture has nothing to say, except this one thing,—it will be a long time. For in another one of the Lord's parables which in its teaching has the same scope as the one already quoted we find these words:

For the Kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. **AFTER A LONG TIME** the Lord of those servants cometh and reckoneth with them (Matt. 25:14, 19).

¶ We of this age live in the "long time" which intervenes between the Kingdom proclaimed and the Kingdom Perfected. The postponement of the Kingdom continues during,

1. The church age.
2. The period of Satan's masterpiece,—the Kingdom imitated or plagiarized.

¶ The manifestation of the Kingdom will be when Jesus comes. We deal first with

The Kingdom in the Church Age.

¶ The church, which is said to be the body of Christ or "the mystery," is not the Kingdom, but is part of the Kingdom; the angels of God are not the Kingdom, but they will participate in its glories; the Jews are not the Kingdom, but in fulfilment of God's covenant they will share the blessings of that coming time; the nations are

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not the Kingdom, yet it is for them that the Kingdom was "prepared from the foundation of the world." All of these companies are essential to the making up of the Kingdom over which Christ shall rule. The church is one of the groups of believers who shall enter with great joy into the marvels of the Kingdom.

¶ Today, the believer in Christ, upon believing, is brought into instantaneous relation to the Kingdom by translation. As far as his **position** before God is concerned, he is taken up into heaven, where the King and the Kingdom are. In his **condition** he continues his earthly walk. The words of Paul on the subject are these,

Giving thanks unto the Father, . . . who
hath delivered us from the power of darkness and
**HATH TRANSLATED US INTO THE KING-
DOM** of His dear Son (Col. 1:12, 13).

¶ Here is a glorious statement of the believers present position before God. It hints that we have a relationship of the greatest intimacy to the Kingdom. Does it mean that God in His tenderness is planning that we shall in any wise share in the reigning and glory of that Kingdom to which Christ is heir? God's answer to this query is unmistakable.

. . . We are the children of God: and if children, then heirs; heirs of God, and **JOINT HEIRS WITH CHRIST** (Rom. 8:16, 17).

Do ye not know that the saints (believers) shall **JUDGE THE WORLD?** (1 Cor. 6:2.)

When Christ, who is our life, shall appear, then shall **YE ALSO APPEAR WITH HIM IN GLORY** (Col. 3:4).

¶ How the sufferings and agonies of our present state

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should dwindle into insignificance in the glory of such promises.

For I reckon that the sufferings of this present time are not worthy to be compared with **THE GLORY WHICH SHALL BE REVEALED IN US** (Rom. 8:18).

If we suffer, we shall also **REIGN WITH HIM** (2 Tim. 2:12).

¶ The faithful shall reign with Christ in the Kingdom. It is indeed a heaven-given privilege to abandon the life to Him "who hath **CALLED YOU UNTO HIS KINGDOM AND GLORY**" (1 Thes. 2:12).

¶ What a blessed calling is ours. Called into a perfect salvation through His loving kindness; called to priceless redemption through His blood; called into inspiring service by His Holy Spirit; and called into His Coming Kingdom as our Blessed Hope.

¶ Matchless revelation, winsome grace.

(To be continued.)

¶ For other foundation can no man lay than that is laid, which is Jesus Christ. ¶

1 Cor. 3:11.

The New Year

By William Luff

I AM so glad that in the coming year,
To which I go with trembling and
with care,
This word can banish every fear,
“The Lord is there.”

HIS feet to go before me; His kind eye
To watch for me and save from every
snare,
His heart to love; His fulness to supply,
Yes, God is there.

Israel

By Dr. Robert Cameron

[In future issues of "Grace and Truth" much space will be given to that neglected theme,—Israel. The incident related below by the editor of "Watchword and Truth," brings before us in most striking fashion the love of God for His people Israel.—Editor.]

ABOUT fifty years ago, when the cause of foreign missions was taking hold of Christians in Norway, a lady's heart was moved by the Spirit of God with compassion for Israel. One day, as the pastor of her church was coming down from the pulpit, she said to him: "I am very glad to hear you always pray for the heathen, but I wish you would always include poor scattered Israel." The pastor turned round rather hotly, and said: "The Jews! We have nothing to do with them. They have been cast off, and now it is the time of the Gentiles." She tried to reason with him, but it was of no avail. But one day she called on her pastor, and said to him: "I have a very sad story to relate to you, and I am sure it will draw out your sympathy." He said: "What is it?"

¶ She replied: "Not far from here there lives a good man and his wife. They have one son whom they love as their own life. They did everything possible for him, but the son turned out most unworthy of his parents' love; he returned it only with disobedience and ingratitude. After a time, when his conduct became no longer tolerable, with great grief of heart they let him go, and he

is now a wanderer. Instead of this son of theirs, they adopted a poor gypsy boy. Him they put in their own son's room, gave their own son's clothing and books, in fact they treated him in every possible way as their own child. The boy was very happy, but the parents cannot forget their own child. In the evening sometimes a mist steals over the mother's eyes, and a sigh escapes from the heart of the father, and when the boy asks what is the matter, the father answers, "Oh, our son, our son; would that he would come back again; there is room in our hearts for him as well as you.' But this the boy does not like, and now it has come to this, that every time the parents mention their son he gets into a temper. What do you think of it?"

¶ The pastor stood up and said: "Oh, the ungrateful youth; if I were the parents, I would let him go; he is not a bit better than the first." The lady paused a minute or two, and then said: "Dear pastor, forgive me, Israel is that wandering son and we are the gypsy boy; and although God was obliged to send the Jews into captivity, and has 'given over the dearly beloved of his soul into the hands of her enemies,' his heart has not ceased to yearn for them, and his hands are still outstretched all the day long to his disobedient and gainsaying people. Harken! 'Is Ephriam My dear son? Is he a pleasant child, for, since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him. I will surely have mercy on him, saith Jehovah.'"

¶ The pastor's heart was won, and the result was the first society that was established for the conversion of the Jews. The lady's name was Frau Ragnhild Haerm.

A Man of Prayer

By Dr. A. J. Gordon

[Some years ago William R. Newell prepared a booklet relating to the life of this remarkable man, David Brainerd. This booklet has brought great blessing wherever read. If any of the "Grace and Truth" readers would care for copies, an attempt will be made through our book department to secure them.—Editor.]

IN passing through Northampton, I went into the old cemetery, swept off the snow that lay on top of the slab, and I read these simple words: "Sacred to the memory of David Brainerd, the faithful and devoted missionary to the Susquehanna, Delaware and Stockbridge Indians of America, who died in this town, aged thirty-two years, October 8th, 1847." That was all there was.

¶ Now that man did his greatest work by prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew that he could not reach these savages; he did not understand their language. If he wanted to speak at all, he must find somebody who could vaguely interpret his thought; therefore he knew that anything he could do must be absolutely dependent upon the power of God. So he spent whole days in praying, simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him. What was his answer? Once he preached through

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a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do. Yet scores were converted through that sermon. We can account for it only that it was the tremendous power of God behind him.

¶ Now that man prayed in secret in the forests. A little while later, William Carey read his life, and by its impulse he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it as a young man of twenty years, and he said he had never been so impressed by anything in his life as by the story. Murray M'Cheyne read it, and was powerfully impressed by it.

¶ But all I care is simply to enforce this thought, that the hidden life, a life whose days are spent in communion with God in trying to reach the source of power, is the life that moves the world. Those living such lives may soon be forgotten. There may be no one to speak a eulogy over them when they are dead. The great world may take no account of them. But, by and by, the great moving current of these lives will begin to tell, as in the case of this young man who died at about thirty years of age. The great missionary revival of this nineteenth century is more due to the prayer and consecration of that one man than of any other.

¶ So I say that most remarkable is it that Jonathan Edwards was watching over him all these months while he was slowly dying of consumption; and he said: "I praise God that it was in His providence that he should die in my house, that I might hear his prayers, that I might witness his consecration, and that I might be inspired by his great example."

Truth in Type

Conducted by
Aaron Schlessman

[In this new department one of the most beautiful and satisfying lines of Bible study will be followed,—the study of types. That reader of "Grace and Truth" who is hungry for the deep and precious things of the Word of God will find that the types will give forth a never-failing yield.—Editor.]

FREQUENTLY an experience of Christians is their growing relish, as they advance in the study of the Word of God, for the types and prophecies of the Old Testament. It is the purpose of this department to glean some of the precious truths from the Book as God has set them forth in type.

¶ In this article we wish first to notice

The Importance of the Study of Types.

¶ Throughout the entire Old Testament, we see types of Him who has come and who is coming again. This portion of the Bible is not a mere collection of historical tales, giving the origin of the Jewish people, and illustrating oriental manners and customs, but we see more than the historical side; more than the prophetic portion; we see types of our wonderful Savior. We see imbedded within the Old Testament the precious truths of the New. As Augustine says:

The New is in the Old Contained;
The Old is by the New explained.

¶ The types do away forever with the idea that the Hebrew religion, as described in the Books of Moses, was only borrowed from the heathen nations around.

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Were it but a borrowed religion, it would not contain these types setting forth with wonderful accuracy the truths and doctrines of Christ.

¶ These types, these pictures, are given us for our edification, and should be given the most careful study, for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17).

¶ There would be less unsound doctrine nowadays if types were more carefully studied and more widely taught. Robert Anderson says: "The typology of the Old Testament is the very alphabet of the language in which the doctrine of the New Testament is written; and, as many of our great theologians are admittedly ignorant of the typology, we need not feel surprised if they are not always the safest exponents of doctrines." There is great personal loss to God's children if we fail to study the types.

¶ Having briefly considered the importance of the study of types, we now turn to the question:

What is a Type?

¶ A type in the stricter Greek sense (typos) signifies a "mark," or "impress," of a seal, made by a hard substance on one of softer material. But in a more general sense, it indicates a model or original pattern, and is variously translated in our authorized version, as in:

Rom. 5:14. Who is the figure (type) of Him that was to come.

1 Cor. 10:11. Now all these things happened unto them for examples (or types).

Phil. 3:14. I press toward the mark (type) . . .

Heb. 8:5. Unto the example and shadow . . . according to the pattern (type).

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¶ To every shadow there must be a substance, so to every type there must be an antitype. A type, then, is a person, place, or incident, so presented in the Word of God as to set forth in picture some fact of spiritual importance, which may yet happen, or which has already happened. The types invariably find their center in the Lord Jesus Christ.

¶ With the answer to the question, What is a type? we may now classify the Old Testament types under three headings:

- (a) Typical persons.
- (b) Typical places.
- (c) Typical incidents.

¶ An example under typical persons is Adam.

Rom. 5:14: (Adam) who is a figure of Him that was to come.

¶ Under typical places is the tabernacle.

Heb. 9:8, 9: While the first tabernacle was yet standing, which was a figure for time present.

¶ Under typical incidents is the Smitten Rock.

1 Cor. 10:1-4: For they drank of a spiritual rock, which followed them: and the rock was Christ.

¶ Many other examples could be given under each of these headings, but we turn now to consider

The Objections Against Studying the Types.

¶ Many objections have been offered against the study of types. They tell us that types are difficult; that they are fanciful; that they are uninteresting. Though they are difficult, yet should that hinder our studying them? Beneath the boulders and rocks of the mountains lie buried the nuggets of gold. Men must labor and dig to get them. But we praise God that we

need not labor alone. He has given us the Holy Spirit to lead us into the Truth of His Book. Can it be true that the Holy Spirit has set forth truth in type so difficult that we cannot fathom its meaning with His aid? Nay, it cannot be. By careful, prayerful meditation and study, He will lead us into the deeper meaning of the Word. Can it be true that the Holy Spirit has given us Scripture that is fanciful? It seems preposterous that such an idea should have entered man's mind. God is not dealing in the imaginative, the visionary. He is giving us Truth. Can it be true that God has given us a Book full of types, and those types uninteresting? No; it is not true. The study of types is a subject teeming with interest. They add vigor and reality to the conception of the truth.

¶ Some even say they must not be taken literally, any more than Pilgrim's Progress, but that these types have only a spiritual meaning or lesson. But the types and shadows of the Old Testament must be fulfilled in the new. The brazen serpent in the Old was typical of Him on the cross in the New. "And as Moses lifted up the serpent in the wilderness," etc. (John 3:14, 15).

¶ Let it be remembered, however, that anything is not a type unless we have warrant for it in the Scripture. If there be no expression or analogy which indicates the antitype, or no New Testament passage for authority, we must not use it. There are many passages, though, that give us beautiful illustrations.

¶ Having considered the objections raised against studying the types, we take up the question,

Have We Valid Reasons for Studying the Types?

¶ The answer is, Yes. God Himself sets great value upon them. It was His Spirit who designed them.

¶ Our Lord thought much of the Types. Again and

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again He showed how they pointed to Himself. "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself" (Luke 24:27). Christ speaks much of the types, and they return the compliment by speaking altogether of Him. If we would "grow in grace and knowledge of our Lord Jesus Christ," we cannot do better than study those things which tell of Him, His person and work.

¶ Another reason for valuing this part of God's Word is the very high place that is accorded to the types by the writers of the New Testament. These writers were students of the Old Testament. It was their Bible. They referred to it many times, and there are scores of passages in the New Testament which we cannot understand without having become in some measure familiar with the types. The primary interpretation of a passage is often missed for want of seeing the Old Testament type to which allusion is made. In the gospel of John are many allusions to types. In the first chapter, the expression "The Lamb of God" reminds us of the "Pascal Lamb." In chapter 7:37, 38, we are reminded of the smitten rock out of which flowed the water that satisfies the thirst of man forever. Many of these chapters bring to our mind Old Testament types to which allusion is made. And the epistle to the Hebrews is made up of practically nothing more than references to the Old Testament. A careful study of the Bible shows that not only are the Old Testament types unfolded in the New Testament, but that the New is enfolded in them.

A glory gilds the sacred page;
Majestic, like the sun,
It gives a light to every age—
It gives, but borrows none.

What Does the Bible Say?

[We desire that this department may bring the largest possible blessing to the "Grace and Truth" family. It is here that the Editor can come close to each member of the household. If you have questions, we will be glad to give frank and fair discussions to as many as space will permit. Be sure to sign your letter. Anonymous questions will be ignored.]

WHEN DOES THE BELIEVER GET UNSAVED?

¶ A question has arisen which is an old one, but which is of such importance as to deserve much more room than can here be devoted to it. The question is one which has been the battle ground of many a theological fray in days gone by, and we might add, is not by any means a dead issue today. Here is the question:

Is it possible for a believer to lose his salvation?

¶ It is **NOT!**

¶ That truth to which the Scriptures give most certain testimony is **the eternal security of the believer.**

¶ Who dare contradict the words of the Lord? Their meaning cannot be mistaken.

I give unto them (my sheep) eternal life; and they shall **NEVER PERISH** (Jno. 10:28).

¶ When the Savior speaks those glorious words, "never perish," there is one thing, and one thing only, for us who love the Word to do.

¶ That one thing is to quietly lay aside our preconceived notions and with childlike confidence look up to Him and say, "My Jesus, I believe."

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¶ There are many who would say to you, "Oh, but that means that we will never perish if we hold out steadfast to the end" (!!!). It is not amiss to ask such persons, "When did God call you to correct the incomplete statements of Jesus?"

¶ To add to His words is rank presumption!

¶ To take away from His words is Spiritual vandalism!!

¶ To refuse to believe His words as He has given them to us is to make Him a liar!!!

¶ If we are not saved forever, what shall we do with this passage?

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38, 39).

¶ And how the heart of the believer is caused to thrill with joy when such promises come before him as this one:

Though we are faithless, yet He abideth faithful: **HE CANNOT DENY HIMSELF** (2 Tim. 2:13 R. V.).

¶ What joy to know that "He abideth faithful"; what peace becomes ours when we realize that so perfectly has He made us one with Himself, that to deny us would be to deny Himself.

¶ We have been made one with Him.

¶ As He is,—so are we.

¶ Thank God! Secure in Him for eternity.

Outlines for God's Workmen

Gathered by Robert Regan

TEACHING IN I. THESSALONIANS AS TO THE SECOND COMING OF CHRIST.

1. The Manner of His Coming:
 1. Personal—"the Lord Himself." 4:16.
 2. Glorious—"clouds," "angels," "trumpets." 4:16.
- 2.—Purpose of His Coming:
 1. To raise sleeping saints from the dead. 4:16.
 2. To translate living saints. 4:17.
 3. To bring about eternal union with Christ. 4:17.
 4. To complete sanctification of believers. 3:13; 5:23.
 5. To reward faithful workers. 2:19.
 6. To bring sudden destruction upon ungodly. 5:3.
3. Time of His Coming:
 1. The exact time cannot and need not be known. 5:1, 2.
 2. For the wicked, sudden and unexpected. 5:3.
 3. Not so necessarily for believers. 5:4.
 4. While wickedness still abounds. 5:3.
- 4.—Attitude of Church Toward His Coming:
 1. Ought not to be ignorant of, nor to slight. 1:10; 4:13.

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2. The hope with which to comfort one another in sorrow. 4:18.
 3. To be watching for it. 5:6.
 4. Should lead to sober, earnest lives. 5:4-8.
- N. Fay Smith.

TWENTY-THIRD PSALM.

The Lord is my Shepherd;—Possession.

I shall not want.—Provision.

He maketh me to lie down:—Position.

He leadeth me beside the still waters.—Progress.

He restoreth my soul:—Personal.

He leadeth me in the paths of righteousness—Progression

For His name's sake.—Purpose.

Yea, though I walk through the valley of the shadow of death,—Parting.

I will fear no evil:—Peace.

For Thou art with me;—Protection.

Thy rod and Thy staff they comfort me.—Pilgrimage.

Thou preparest a table before me in the presence of mine enemies:—Participation.

Thou anointest my head—Preparation.

My cup runneth over.—Plenty.

Surely goodness and mercy shall follow me all the days of my life:—Preservation.

And I shall dwell in the house of the Lord forever.—Peace.

Rev. A. T. Pierson, D.D.

BIBLE FACTS ABOUT OUR BODIES.

- I. Sin must not reign. Rom. 6:12.
- II. Body dead because of sin. Rom. 8:10.
- III. Should present our bodies a sacrifice. Rom. 12:1.
- IV. Our bodies are not for fornication. 1 Cor. 6:13.

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- V. Fornication is sin against the body. 1 Cor. 6:18.
- VI. Body temple of the Holy Spirit. 1 Cor. 6:19.
- VII. We must glorify God in our bodies. 1 Cor. 6:20.
- VIII. We must keep the body under. 1 Cor. 9:27.
- IX. Christ should ever be magnified in our bodies.
—Phil. 1:20.
- X. This body of humiliation shall be changed.—
Phil. 3:21.

CHRISTIAN CONFLICT.

Internal—

- With the Flesh. Gal. 5:17.
- Not After the Flesh. 2 Cor. 10:3.
- With the Armor of Light. Rom. 13:12.

External—

- With the World. John 16:33.
- Not by Resistance, but Submission. Jas. 4:7.
- With the Armor of Righteousness. 2 Cor. 6:7.

Infernal—

- With the Devil. Eph. 6:12.
 - Not by Submission, but Resistance. Jas. 4:7.
 - With the Whole Armor of God. Eph. 6:13.
- George W. Noble.

TRUTH.

To say that I must sin is to deny the gospel. Jude 24; Gal. 2:20.

To say that I cannot sin is to deceive myself. 1 John 1:8.

To say that I do not sin is to deceive others. 1 John 1:8.

To say that I need not sin is to state my privilege. Eph. 1:4; 1 Pet. 1:15.

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To say that I have not sinned is to make God a liar.
1 John 1:10.

To say that I must not sin is to confirm the gospel.
Col. 2:6; 3:17.

To say that by the grace of God I will not sin is to
live the gospel. 1 John 2:6; Gal. 5:25.—Selected.

C But as many as received Him, to them gave
He power to become the Sons of God, even
to them that believe on His name.

John 1:12.

The Sunday School Lessons

By Francis W. Starring

THE KINGDOM DIVIDED.

1 Kings 12:1-24. January 1, 1910.

F

OOLES are sometimes bred in palaces. Matthew Henry says, "Solomon had one thousand wives and concubines, yet we read but of one son he had to bear up his name, and he a fool." In the opening verses of our chapter we see in the life of this king:

1. **The Forerunner of Failure** (vs. 1-5). The fear of the Lord is the beginning of wisdom. The neglect of the Lord is in any life the forerunner of failure. It is the first and chief folly of this princely fool. How different it had been with Solomon, whom the first responsibilities of government had driven to God in prayer for wisdom (1 Kings 3:7). Rehoboam's first problem was to make reply to the demand of Israel by Jeroboam, their spokesman. That demand was not for a more godly leadership than Solomon's, nor for the removal of the heathen shrines which had dimmed the lustre of a splendid kingdom. But, like most of men's demands, its range was pitifully narrowed to the temporal burdens, such as enforced labor and the excessive taxes necessary to maintain the court of Solomon. The answer of Rehoboam would have come easily and readily if he had remembered that counsel is ever with God (Prov. 8:14), the counsel that shall stand (Prov. 19:21), and stand forever (Psa. 33:11). The foolish king blindly thrust a dividing wedge into the heart of his kingdom when he despised the Heavenly Counsellor and turned aside unto men (Psa. 107:11; Prov. 1:30; Isa. 30:1). There is a better way (Gal. 1:16, 17).

2. **Footprints of a Fool** (vs. 6-15). Not all the "footprints in the sands of time" are made by the wise and great. The infamy of fools and knaves may be as lasting as the fame of true men. Rehoboam exemplifies three of the very follies we

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should most carefully avoid. (1) He spurned the advice of his only competent earthly advisers. (2) He listened to youthful companions, who could speak to his pleasure, but not to his profit (Psa. 1:1). (3) He dealt roughly and arrogantly with the people under his authority, counting it a dishonor for a king to be a servant (vs. 7, 8). Such a vision of human selfishness should cause us to turn with deeper, stronger love to the opposite in Jesus Christ, the Servant-king. He considered that the Son of God and Heir of the highest throne might plod over the rugged path of lowly service to the chief seat and most exalted name (Phil. 2:5-11).

3. **Fruit of the King's Folly** (vs. 16-24). He, Who promised to keep His covenant with the house of David, also promised to visit their transgression with the rod (Psa. 89:28-32). The fruit of Rehoboam's foolish sin matured in the division of his kingdom. Ten tribes gave their allegiance to Jeroboam. Judah and the small tribe of Benjamin are left to the house of David. This is the beginning of the long, weary record of Israel's political troubles, insurrection, idol worship, and punishment in captivity. How rapidly fades the brightness of the kingdom of David and Solomon!

Still, the Word of God had not utterly lost its power over Judah, for when they would have followed Rehoboam into battle against their brethren, they were restrained by Shemaiah, God's prophet. The Lord permitted the division of the kingdom, saying, "this thing is from me" (vs. 24). In verse 15 we are told that "the cause was from the Lord, that he might perform his saying." Through Ahijah, the prophet, God had revealed His purpose to Jeroboam (1 Kings 11:29-39). That prophecy could not fail. The division of the kingdom was the **sure** result of Rehoboam's folly, for God had decreed it.

In Ezekiel 37:21-28 we find a striking prophecy yet to be fulfilled for Israel. It is the prophecy of a future reunited kingdom. As God's word concerning the **Divided Kingdom** could not fail, so His word concerning the **United Kingdom** cannot fail (Psa. 119:89). Jesus shall come to reign on earth as in heaven, the King of Glory.

JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP.

1 Kings 12:25—13:6. January 8, 1910.

PERISH policy and cunning," says the stern stickler for right. Yet these twin tricksters do not perish easily, either in kings or common folk. The subtle tempter would slip into the life plans of men a bit of worldly shrewdness and policy, setting aside the rigorous and less agreeable demands of a righteous God. Jeroboam appears as a man of policy rather than one devoted to the will of God.

1. **The Sin of Selfish Fear** (vs. 25-27). God had lifted Jeroboam from a lowly place to kingship over ten tribes of Israel (1 Kings 11:31). God had promised prosperity on the condition of his obedience (1 Kings 11:38). But, like Saul, he was wanting in gratitude to his Benefactor. This sin of ingratitude is astonishing when we consider the grace that it ignores (1 Sam. 2:8; Psa. 103:10; 107:2). Another sin of Jeroboam was his selfish fear of losing the kingdom if the people went to Jerusalem to worship (vs. 27). Such fear advertises unbelief, which makes God a liar (1 John 5:10); denotes the absence of love (1 John 4:18); and denies God the trust of which He is worthy (Psa. 118:6, 9; 125:1).

2. **False Worship Established** (vs. 28-30). Twenty-three times in 1 and 2 Kings, Jeroboam is described as the one "who made Israel to sin." The sin that causes others to sin, richly deserves the extreme penalty of justice. The dark record of this wicked king takes its deepest blot from this debasing of authority by which Israel was turned away from the true God. Ostensibly this was done to relieve the people of the burden of going to Jerusalem. Could they not worship their God as well before these golden calves as before the temple altar at Jerusalem? So would reason the backslidden heart, to which the true spirit of devotion had become a stranger. But what does God say? "And this thing became a **sin**."

Sin is the transgression of the law. Man's way of doing things may have a plausible pretext, but if it crosses God's word it is sin. The command had gone forth from Sinai, "Thou shalt not make unto thee any graven image" (Exodus 20:4). The

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king's action savored of expediency, but involved the most inexcusable disobedience.

As Israel could worship God before the appointed altar at Jerusalem, but not before the golden calves at Dan and Bethel, so we can adore and worship Him, not before pictures and images, but before God's miraculous revelation of Himself in the Bible. Roman Catholic images and Protestant passion plays are alike repulsive to the true lover of God's Son. Let us away with substitutes and ever return to the Christ of the Word with our heart's true devotion. (Study Col. 2:16-23).

3. **Following the Devices of His Own Heart** (vs. 31-33). The king now launches out into the broad and stormy sea of disobedience. He makes a house of high places, or altars. Whereas only one is allowed, he has many, which is a sin (Hos. 8:11). He selects priests "not of the sons of Levi," defying God's choice (Num. 3:5-10; 2 Chron. 11:14). He observes on the fifteenth day of the eighth month the feast which God had placed in the seventh month (vs. 32; Lev. 23:34, 39). He sacrifices upon an altar at Bethel instead of the altar of God's appointment (Deut. 12:11). All of these acts were "devised of his own heart." Man's **devices** are abominable, though highly esteemed in his own sight (Luke 16:15). God's **advices** are true and righteous (Psa. 19:7-10).

4. **A Personal Question for Myself.** Has my "religion" become a religion of forms, ceremonies, and duties instead of a spiritual worship and service inspired by the heart's strong love for the glorious Person of Jesus Christ, my Savior? Has some fascinating, worldly thing curtailed Him from my vision? Then, how much I need the warning plea of John, "Little children, keep yourselves from idols" (1 John 5:21).

ASA'S GOOD REIGN IN JUDAH.

2 Chronicles 15:1-15. January 15, 1911.

AHECKERED careers have spots of light as well as shadow. This bright spot in the story of Israel, made by the accession of a better king, holds a faint foregleam of the coming millennial reign, when the earth, which has suffered so long from governments of injustice and oppression, shall welcome the triumph of Jesus Christ.

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1. **A Revival Begun** (vs. 1-7). The great revival carried on by the good king Asa began when the "Spirit of God came upon Azariah, the son of Oded." Any work of man to be acceptable with God must be inspired, carried along, and completed by the Holy Spirit. (See Acts 1:8; 2:4; 2 Peter 1:21.)

The Spirit's message to Asa brings to the king first a revelation of Israel's real trouble. The prophet speaks of a period when Israel, having forsaken Him, was for a long time without the true God, and without a teaching priest, and without law. They were then, indeed, "in their trouble." There was no peace, but great vexations, civil wars, and "all adversity." The history of men and nations brooks no denial of God's word that "there is **no peace** to the wicked" (Isa. 48:22). Every ounce of the world's great burden of woe is directly traceable to the exclusion of God by the effectual barrier of unbelief. The shift-key that will forever remove the load is faith, which means to seek the Lord.

"Be strong . . . your work shall be rewarded" (vs. 7). It is good to know that the eye that is never closed in slumber allows no good work to escape our Lord's attention or to lose its reward. The servants of such a Master should take heart and not be weary in well doing (Psa. 121:3, 4; Gal. 6:9; Rev. 22:12).

2. **The Revival Under Way** (vs. 8-15). There is a wealth of instruction in this passage if we take note of the steps in the progress of this great national revival. There are eight of them, clearly defined.

1. Harkening unto the word of the Lord (vs. 8). To be dull of hearing when God speaks is to be unprepared for advancement in spiritual activity (Heb. 5:11).

2. Taking courage (vs. 8). Courage is the child of faith and the mother of determination (1 Cor. 15:58; Num. 13:30; 14:24).

3. Putting away the abominable idols, not sparing that of Maachah, the queen-mother (vs. 8, 16). The best evidence of a God-quicken heart is its uncompromising hostility to the things which He hates (Eph. 5:11; Psa. 97:10; Prov. 8:13).

4. Renewing the altar of the Lord (vs. 8). Along with a genuine revolt against sinful practices there comes a new joy in the true worship of the Father, in the reverent study of the

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Book, and in the sweet privilege of prayer and the fellowship of Christ (Jer. 3:22; Psa. 119:20, 35, 103; 1 John 1:3).

5. The gathering together of the people about Asa "when they saw that the Lord his God was with him" (vs. 9). This, too, is an unfailing consequence of the Spirit's operation (Heb. 10:24, 25).

6. A great offering to the Lord (vs. 11), in remembrance of victory through Him (chapter 14). When God's people are truly thankful for His saving grace, Satan may well be troubled. Such a spirit is not of man, but of God (Psa. 35:18; Rom. 1:21).

7. A covenant to seek the Lord God "with all their heart and with all their soul" (vs. 12). God's servants should labor together for Him, not according to a forced contract, but by hearty agreement (Deut. 10:12; Matt. 22:37).

8. God's generous response to this hearty seeking of His presence (vs. 15). He delights in giving joy and peace to those who desire Him. There is no happiness to compare with the "joy of salvation" (Psa. 51:12). A great king, able to command luxuries of every kind, weeps for it when it is lost.

The revived heart can only exclaim, "For me to live is **CHRIST**" (Phil. 7:1, 21).

OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN.

1 Kings 16:15-33. January 22, 1911.

L

EADERS into sin are never wanting. Nor do they lack for ready followers when they take the alluring paths of evil. For never are men so imitative as when the object of their admiration seems recklessly inclined to disregard the will of God. Our lesson concerns two of the

wicked kings of Israel, whose characters are cut according to the pattern of Jeroboam.

1. **Omri, Ancient and Modern** (vs. 15-27). The opening part of the lesson, verses 15-22, tells the story of Omri's accession to the throne. His two rivals, Zimri and Tibni, pay with their lives the price of their ambition, and the friends of Omri place him in power. Given the position of authority, his character is not hard to read. This ancient king displays great ability and might as the master of Israel's temporal affairs. Wisely shifting the capital from Tirzah to Samaria, he provides well

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for the political and commercial greatness of his country. So it could be said that Omri wrought well **in the sight of men**.

"But, Omri wrought evil **in the eyes of the Lord**, and did **worse** than all that were before him." The modern Omri is the man who, in a place of influence, wins for himself the reputation of being able to "get there," but who cares nought about showing himself "approved unto God" (2 Tim. 2:15). With men he is progressive, because of worldly achievement. With God he is progressive, because in evil works he has done worse than all before him. It is characteristic of evil men that, apart from God, they "wax worse and worse," and this is explained by the tremendous downward pull of sin (Jas. 1:15; Jer. 9:3; 2 Tim. 2:16; 2 Tim. 3:13; Rom. 1:28).

2. **In the Blind Guide Succession. Ahab.** (vs. 28-33). The story of Jeroboam and the succession of wicked kings in whom his spirit lived again reminds us of our Savior's words about the blind leading the blind until both fall into the ditch (Matt. 15:14). We need not wonder that Ahab did evil in the sight of the Lord above all that was before him, for he was the son of Omri.

The debasing of Omri's influence, both as a king and as a father, brings us facing directly the solemn responsibility of using every kind of influence aright. As king, Omri made a nation to sin. As a father, he trained an evil son to sink the nation lower into the mire. Let us stop a moment and learn from Paul how to regard the welfare of others (Rom. 14:7, 15, 21).

Like those before him, but in greater degree, Ahab was recklessly disobedient. The most dangerous sin he committed was his marriage alliance with the idolatrous Jezebel. It was a grievous sin because directly contrary to the word (Deut. 7:3). It was a dangerous sin because it flung wide the door to the most abominable idolatry (Deut. 7:4). Now stop and apply 2 Cor. 6:14-18.

The idol worship of "this present evil age" (Gal. 1:4 R. V. mar.), while quite different from that of Ahab, is just as wicked. We are too fastidious to fall down before strange and monstrous images, but our more attractive Gods, of fashion, wealth, scholarship, popularity and others of like kind may as effectually hide the person of Christ, whom we should trust and love supremely.

JEHOSHAPHAT'S GOOD REIGN IN JUDAH.

2 Chron. 17:1-13. January 29, 1911.

TWO problems, one in addition and the other in multiplication, are solved by the grace of God (Matt. 6:33; 2 Cor. 4:15 R. V.). "First things first," with kings or with us, means to seek and find in Jesus Christ those eternal realities that are so generally neglected because unseen (2 Cor. 4:18). Evidently Jehoshaphat learned well from his father, Asa, the greatest lesson of life.

1. **The Lord Was With Him** (vs. 1-5). When a man finishes a life work which merits the approval of God, we may condense his biography into the words, "The Lord was with him." It is true of all the Bible characters whom we have found reaping the reward of successful service (Acts 18:9, 10; John 15:4; Matt. 28:20). It is said of Jehoshaphat, "He walked in the **first ways** of his father David." He was an old fogey, a back-numbered crank, standing aloof from the popular insurgents, who had rebelled against the simple faith of their fathers in the one true God. Yet, like Enoch, he chose the ways of the man after God's own heart, desiring to please Him rather than men (Heb. 11:5; Gal. 1:10).

2. **Jehoshaphat's Revival** (vs. 6-9). "And his heart was lifted up (encouraged) in the ways of the Lord." Strengthened in heart, Jehoshaphat proceeds to send teachers out among the cities of Judah. These were not lyceum lecturers. They were sent out as missionaries (home missionaries) with one textbook, the book of the law, that part of the Bible then written. It is a mark of every genuine revival, ancient or modern, that it gives deserving emphasis to the teaching of God's word. He cannot bless any people as He would unless they are willing to give heed to His written and spoken word (1 Tim. 4:16; 2 Tim. 4:2; 2 John 9-11; Acts 8:4).

3. **The Reward of Riches and Honor** (vs. 5, 10-13). Because of Jehoshaphat's faithfulness he was generously rewarded. Honors and wealth were heaped upon him from all quarters. The very abundance of these blessings shows us how the Lord delights in rewarding those who serve Him. Yet, we are not justified in saying that the rewards given are always **temporal**, as in the case of Jehoshaphat, or that earthly riches and honors

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should be expected by servants of God today. We must bear in mind the Jewish setting of our lesson. God's dealings with the church in the present age are not just like His dealings with Israel (including Judah) in the preceding age of law. Adult Bible classes may well profit by a little Scripture study of promises made to God's faithful servants in (1) Israel and in (2) the church.

(1) To the faithful of Israel God gives on earth supremacy among the nations, temporal riches, blessings "in the land" (Deut. 28:8, 13; Gen. 12:1, 2; 24:35; 2 Chron. 17:5).

(2) To the faithful in the church while on earth are given poverty, suffering, persecution, and rejection (James 2:5; 1 Cor. 4:11-13; 2 Tim. 3:12; John 15:19-21).

These hardships on earth are not, however, the **rewards** of faithful Christians, but a part of their lot as separated servants of Jesus. The rewards are **future** (1 John 3:2), and more glorious than ever a Solomon or Jehoshaphat received on earth, because they are **heavenly** (Luke 18:22; John 14:1-3; Rev. 20:6).

Thus it will be seen that the Lord is "rich unto all that call upon Him," whether they be of Israel, the separated earthly people, or of the church, the separated heavenly people.

Therefore being justified by faith, we have
peace with God through our Lord Jesus
Christ. Rom. 5:1.

And by **H**im all that **B**e-
lieue are **J**ustified
from **A**ll things, from which
ye could not be **J**ustified by the
Law of **M**oses.

—Acts 13:39.

Grace and Truth

Grace and Truth
by Jesus
Christ

Not I,
But Christ



**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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Might not the Lord stand in a prayer meet-
ing and hear a dozen of us talk our piece
and never say, "Behold, he prayeth"?

Spurgeon.

Let all the necessities of men impel you,
compel you, constrain you to be blessing
them. Spurgeon.

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for

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A man's measure of God's word is the measure of that man's faith in God.
Dr. J. M. Stifler.



HE that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

JNO. 3:18

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EDITORIAL

The Souls of the Lost

HOW can we justify the indifference of the average Christian on the subject of soul winning?

¶ We cannot!

¶ How can we make excuse for a church that pays large sums of money in hiring unbelievers to address a few well chosen and artistic bunches of praise to God, and then has great difficulty in raising anything in a soul-winning campaign?

¶ We refuse to make excuse!

¶ How can we explain the condition of that believer who claims to love the Bible and never seeks to win lost men to the Savior?

¶ We offer no explanation! The case is too plain.

¶ God has seen fit to place so high a price on the soul of the lost man that it could not be purchased with anything less than the blood of the Spotless Lamb. To catch a vision of God's estimate of Christ's finished work in buying up the lost is to be kindled with fire from heaven to be a soul winner.

¶ We can find plenty of authority in the Bible for car-

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rying the gospel to others but no authority in this age for magnificent church buildings; we find numerous biblical examples of God's children carrying the message to lost ones, but not one instance of a church offering its praise to the Father through a high salaried operatic star! The need of the assemblies of Jesus Christ today is not more money, nor more style, nor more architectural elegance, but more devotion to Him. The apostle speaks of "faith working through love,"—this is our need.

¶ The age demands men who have caught a vision of the awful need of the lost man and are willing to go to earth's ends to tell him the salvation story; the age demands men who have seen the Lord as their personal redeemer and have been kindled into action by the revelation of His love; the age demands men who will not tremblingly gloss over the truth they know because of fear of man, but with eye fixed on Him will declare the whole counsel of God; the age demands men who lean on God, men who have great boldness, men who will not shrink from being hated by the world that hated their Lord; the age demands men who will do the hardest, but the most glorious work that has ever been given to man to do—win souls to Him.

The Trend of the Age

WHAT is the drift of this present age? Is it godward or hellward? Is this age a godly age or an ungodly age? Will it end in triumph for the efforts of the church, or will it end in apostasy?

¶ As is to be expected, men are divided in their answers

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to these questions. Some are saying, "The world is on the highway to universal righteousness," while others answer back, "The world is on the eve of the climax of Satanic power"; some are saying, "The church is marching to victory," but the answer comes from the other side without hesitation, "The church is entering the great apostasy"; some are saying, "The world will glide into millennial blessedness through the triumphs of civilization, education, and missions, but the answer of the others leaps out like a flash, "Nothing can bring this sin-cursed earth into millennial blessedness but the Second Coming of the Lord to judge and reign; some are saying, "The Philosophy of History is the sufficient proof that the world is sweeping into a period of unparalleled glory," but in an instant comes the reply, "The declarations of the Word of God are enough to nullify a thousand man-made conjectures based on history. The Scriptures assert that the age is evil and will end in catastrophe."

¶ Men have been going to the wrong place to receive the answer to their question. History cannot give us the trend of this age as it really is, . . . but the Bible can,—and does. The conclusions arrived at from a study of history and economic conditions are only keen guesses at best, while the declarations of the Bible have back of them the authority of the God who knows and who alone has the right to predict. The words that burst from the lips of the men of today are "Progress," "Betterment," and "Advancement"; but the words which stare us in the face from the sacred page are "Apostasy," "False teachers," and "Worse and worse."

¶ The conclusions of Historians, Theologians and Economists on this question of the trend of the age are

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false — the statement of Jesus Christ is true;

But as the days of Noe were, so shall also the coming of the Son of man be (Matt. 24:37).

- ¶ It is for us to determine which side we are on.
 - ¶ Let God be found true and every man a liar.
 - ¶ Are we with man, . . . or the Lord?
-

Superstition

THERE is a chain letter being sent out which from first to last is a relic of the Roman Catholic superstitions of the dark ages. It is sent out anonymously, which stamps it at once as bad, for only a coward would send an unsigned letter.

- ¶ The recipient is exhorted to select nine of his friends as his victims and send each a copy of the letter. When he has done this and waited nine days there will come to him some unnamed blessing.
- ¶ The blasphemous thing is given below,—

AN ANCIENT PRAYER.

“Oh! Lord Jesus, I implore Thee to bless all mankind and keep us to dwell with Thee eternally.” This prayer was sent to me and is being sent all over the world. Copy it and see what will happen. It was said in Jesus’ time that all who would write prayer would be delivered from all calamity; and those that would not would meet with some misfortune; and those who write it and pass it on before nine days, stating the day received and mail it to nine of their friends, will on the ninth day receive some great joy. So do not break the chain.
SIGN NO NAME.

- ¶ Should a copy of this atrocious imposition on common sense come to make you a visit, show it the—stove!

In Prospect

THE beginning of the series of studies on "Prayer" has been providentially hindered, but we trust will open in the March number of Grace and Truth. The illustrations in the Sunday School Lesson Department will also begin with that number.

¶ In addition to these things, the March number will give the beginning of another improvement in the Sunday School Lesson Helps. There will appear each month a handful of thought-producing questions, followed by the Bible passages in which the answer is given. This work will be in charge of Franklin Stillions. The last installment of the Editor's articles on "The Kingdom" will also appear in the March number.

There are so many lean Christians, thin, frail, weak, and powerless, that it is not amiss to slip in seven of the "Abundants" found in the Bible, that they may feed thereon and grow fat.

Please don't pass them on to your neighbor; they may prove to be a spiritual looking-glass which will reveal many needs of your own.

Abundant mercy (1 Pet. 1:3) abundant grace (2 Cor. 4:15), abundant consolation (2 Cor. 1:5), abundant joy (2 Cor. 8:2), abundant pardon (Isa. 45:7), abundant peace (Ps. 37:11), abundant entrance (2 Pet. 1:11).
1:11).

Yatman.

A Two-fold Christian Duty

By Frederic W. Farr

Continue steadfastly (Acts 2:42).

Contend earnestly (Jude 3).

EACH exhortation has a modifying adverb to indicate the manner of obedience. The first is passive, the second active. As they built the wall under Nehemiah with a sword in one hand and a trowel in the other, prepared equally for work and war, so the Christian is to live.

¶ The first passage describes the condition of affairs in the early church after Pentecost. The disciples had been filled with the Spirit. Multitudes had received the word with joy and been added to the church, and it is said of them that they continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers.

¶ Continuation implies previous progress. Before a movement can continue, it must be inaugurated. Before one can grow in grace, he must get into grace. Continuation is the test of genuineness. "Do you believe in the perseverance of the saints?" was once asked an eminent theologian. "I believe in the saints' persevering," was the reply.

¶ The stony-ground bearers fall away in time of persecution because they have no root in themselves. What a root is to a tree, perseverance is to a Christian. As

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far as a tree reaches up toward the sky, so far must its roots extend downward into the earth. Staying qualities are indispensable.

¶ God wants stone-wall Christians on the battlefield of life. He can make unstable Simon into rock-like Peter.

¶ The apostles' doctrine is the faith once for all delivered to the saints, for which we are exhorted to contend earnestly.

¶ This is our warrant for Christian apologetics. Controversy is a duty always confronting the church militant. Much of the preaching of Jesus and Paul was controversial in its character. Whenever an assault is made upon the church of the living God, it is our duty to repel the attack.

¶ Sometimes the best way to strengthen the things that remain, is to attack the things that resist.

¶ God has put us in trust with the Gospel. We are responsible for its preservation and propagation. Our continuance in the faith may be our most successful contention for it, and by our constant contention for it we are most certain to continue grounded and settled in it.

¶ These exhortations suggest the **priceless value** of the Christian faith.

¶ It is worth obtaining and retaining. The valor displayed in battle should depend upon the value of the principles fought for.

¶ This explains the great number of arguments formulated in the defense of the Christian faith. Their manifold variety has led some to suppose that there is difficulty in proving both the genuineness of the Scriptures and the reasonableness of the faith.

¶ The exact reverse is the case. We bolt and bar our doors very carefully, not because we are expecting a

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formidable attack, but because we have a very precious treasure in the house.

¶ Again, the unchanging character of the Christian faith is suggested.

¶ It is the apostles' doctrine that we are to continue in and it is the faith once for all delivered for which we are to contend.

¶ There are no modern improvements on the old Gospel. There is a progressive theology in the sense that our apprehension of it advances and our appreciation of it deepens, but there is no progression in the sense of addition or improvement. Every professed new revelation is apochryphal.

¶ Finally, obedience to these commands will secure divine approval, and bear abundant fruit. As a consequence of continuing in the apostles' doctrine, in the early church, fear came on every soul and tokens of the divine presence were multiplied on every hand.

¶ Jude defends his plea for earnest contention on the ground of pressing necessity. Similar conditions justify the same plea in modern times. Men are departing from the faith, various forms of godliness are prevalent and powerful, while vital piety languishes. Strange and startling perversions of Christian truth are whispered into every ear that will lend itself to listen.

¶ Books and tracts are being circulated by the thousand that blunt the zeal and blight the faith of those who read them.

¶ Never was there greater need for the people of God to carry on a propaganda for the faith, and by tongue and pen contend constantly and earnestly for the truth in Jesus. Let us continue without discouragement and contend without compromise, leaving the results with God, and in due season we shall reap if we faint not.

“For Me”

(Gal. 2:20.)

LOVE—uncaused, loving *me!*
From far Eternity,
In sovereign mystery
Of Thine Election!
Low in subjection
Worship I Thee!

BLOOD—poured out full for *me!*
On dark Golgotha's tree,
In awful mystery
Of Thy Salvation!
Faith's adoration
Bring I to Thee!

GRACE—lavished still on *me!*
All worthless though I be,—
In daily mystery
Of Thy heart's kindness
Through all my blindness!—
Praise be to Thee!

HEAVEN—opened wide for *me!*
For all Eternity!—
Love's last, long mystery!
O consummation
Of God's Redemption,
Wait I for thee!

—WILLIAM R. NEWELL.

Law and Grace

By Dr. Jas. H. Brookes

T

HE law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). There are many Christians who try to mix up the two, and they get into sore perplexity and distress. Our Lord Himself tells us that it is like putting a piece of new cloth unto an old garment, or like putting new wine into old wine-skins (Matt. 9:16, 17). Only confusion and waste follow. It may be well to glance at some of the contrasts between the two methods of salvation.

¶ Law caused fear. The first record about the man of the Law tells us, "Moses feared" (Ex. 2:14). When he again appears in the sacred narrative, "Moses hid his face; for he was afraid to look upon God" (Ex. 3:6). So it was with all the Old Testament saints. Jacob had a wonderful vision of God: "And he was afraid, and said, How dreadful is this place!" (Gen. 28:17). Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). Daniel, so blameless, beheld the majestic appearance of "one certain man," and he tells us, "My comeliness was turned in me into corruption, and I retained no strength" (Dan. 10:8). All the accompaniments of dread attended the proclamation of the Law; "and so terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21).

¶ But everything connected with grace is designed to

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remove fear. To the father of John the Baptist the angel of the Lord said, "Fear not, Zacharias" (Luke 1:13). The angel Gabriel said to the virgin, "Fear not, Mary" (Luke 1:30). The Son of God was to be born that we "might serve Him without fear" (Luke 1:74). At His birth the angel said to the shepherds, "Fear not" (Luke 2:10). When our Lord called Peter to the apostleship He said, "Fear not" (Luke 5:10). To the ruler of the Jews, whose heart was torn by the tidings of his daughter's death, He said, "Fear not" (Luke 8:50). To all of his disciples He said, "Fear not," and "Fear not, little flock" (Luke 12:7, 32). To John on the Isle of Patmos He said, "Fear not" (Rev. 1:17). Why? "There is no fear in love; but perfect love," His love, "casteth out fear; because fear hath torment" (1 Jno. 4:18).

¶ Law kept men at a distance. God said to Moses at the burning bush, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). The law was given amid thunderings, and lightnings, and the noise of a trumpet, and the mountain smoking; "and when the people saw it, they removed, and stood afar off . . . And the people stood afar off" (Ex. 20:18, 21). "And He said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off" (Ex. 24:1). The law convinces of sin, and hence it says to all our fallen race, "The Lord is far from the wicked" (Prov. 15:29).

¶ Grace brings us nigh, "Now, in Christ Jesus, ye who some time were far off, are made nigh by the blood of Christ" (Eph. 2:12). "In whom we have boldness and access with confidence by the faith of Him" (Eph. 3:12).

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Boldness means liberty, freedom to tell it all out; and “having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience (by the blood), and our bodies washed with pure water” (by the Word) (Heb. 10:19, 22). The law said, it is death to go behind that beautiful veil, except for the high priest once a year; grace says it is death not to go in boldly.

¶ Law detects sin. The Lord told Moses to cast his rod on the ground. “And he cast it on the ground, and it became a serpent; and Moses fled from before it. . . . And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow” (Ex. 4:3, 6). Moses was the first leper of whom we read in the Bible. “By the law is the knowledge of sin” (Rom. 3:20). “Moreover the law entered, that the offence might abound” (Rom. 5:20). “I had not known sin, but by the law” (Rom. 7:7). “Wherefore then serveth the law? It was added because of transgressions” (Gal. 3:19); and was never designed to save a sinner, but only to show him his sinfulness and helplessness.

¶ Grace saves, “What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3). God “hath made Him to be sin for us, who knew no sin; that we might be constituted the righteousness of God in Him” (2 Cor. 5:21).

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Saved "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved, . . . that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus: for by grace ye are saved, through faith; and that not of yourselves; it is the gift of God" (Eph. 1:6, 2:7, 8). "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given in Christ Jesus before the world began" (2 Tim. 1:9).

¶ Law says, "Do and live." "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them" (Lev. 18:5). The apostle quotes this language, and ascribes it to Moses, contrary to the higher critics, who do not believe that Leviticus was written until 800 years later. "Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them" (Rom. 10:5). "I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them" (Ezek. 20:1). "Did not Moses give you the law, and yet none of you keepeth the law?" (John 6:19). "As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:12, 13).

¶ Grace says, "Live and do." "As sin became king unto death, even so might grace become king, through righteousness, unto eternal life by Jesus Christ our Lord" (Rom. 5:21). "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your

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members as instruments of righteousness unto God" (Rom. 6:13). "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). The first thing a dead man needs is life, and this is the gift of God's free grace. Up to that time the only semblance of life is the grimace of a corpse, and a spasmodic contortion under the power of a galvanic battery.

¶ Law says, "Love God." Our Lord Himself declared: "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like, namely this, Thou shalt love thy neighbor as thyself" (Mark 11:29, 31). Find a man who has done this, and it shall be well with him. He enters heaven as the result and reward of his personal and perfect love; but it is needless to say that such a man has never existed, and therefore no one can be saved by his love.

¶ Grace says, "Believe in God's love for you." "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:8, 10). "God commendeth His love toward us, in that, while we were sinners, Christ died for us" (Rom. 5:8). Two acquaintances were talking one day, when one said to his companion, "Do you think much of God?" "No," was the frank reply, "I do not. To tell you the truth, I do not love God." "Nor did I," was the answer, "but God loved me."

¶ Law cursed and killed. "As many as are of the works

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of the law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). By divine command Moses charged the Israelites that, when they entered the promised land, six of the tribes were to stand on Mt. Gerizim, and pronounce blessings; and six of the tribes were to stand on Mt. Ebal, and pronounce curses. But not a single blessing was uttered; only twelve curses (Deut. 27:12, 26). No wonder, for when Moses was communing with God, the people made and worshiped a golden calf, and he and the sons of Levi marched through the camp with flaming swords; "and there fell of the people that day about three thousand men" (Ex. 33:28).

¶ Grace blesses and delivers. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). "If by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ" (Rom. 5:17). "The grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11). All that the law could do was to inflict judgment on sinners, and hence "there fell of the people that day about three thousand men"; but when grace showed its power to save, "the same day there was added to them about three thousand souls" (Acts 2:41). "The letter killeth, but the spirit giveth life" (2 Cor. 3:6); and while the Old Testament ends with the word "curse," the New Testament ends with the word "grace."

¶ Law severely punished disobedient and wayward children. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother; . . . they shall say unto the elders of

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of his city, This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die" (Deut. 21:18, 21). "He that smiteth his father or his mother, shall be surely put to death. . . . He that curseth his father, or his mother, shall surely be put to death" (Ex. 21:15, 17).

¶ Grace leads a father to receive a prodigal son, who wasted his substance with riotous living, and devoured all his patrimony with harlots, and to receive him with open arms. Beggared, ragged, starving, the wretched outcast "arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Luke 15:20, 24).

¶ "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . For sin shall not have dominion over you: for ye are not under law, but under grace. What then? Shall we sin, because we are not under law, but under grace? God forbid" (Rom. 6:1, 2, 14, 15). It is common for poor shallow souls to say, "If we are saved wholly by grace, we will sin as much as we wish." But how much will you wish to sin? A boy whose father had forbidden certain fruit in his garden to be touched, was urged by his companions to take it, because, as they argued, "He loves you

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so much, he will not punish you." The little fellow replied, "I know that he loves me, and that he will not punish me, and that is the very reason I will not take his fruit." We hate sin, because God hates it, because it murdered our Lord, because it grieves the Holy Spirit, because it wounds the heart that loves us, because it is shameful.

The blood alone makes us safe. The Word alone makes us sure. Mix the Word with faith and you will find that his yoke is easy, His burden light. He will finish His work in you.

J. Hudson Taylor.

Practical Uses of the Lord's Coming

By E. P. Marvin

SOME of God's dear people tell us that they see no interest or practical use in the doctrine of the Lord's coming; that it is involved in mystery, and we can know but little about it; that death is the Lord's coming to the individual, and that the doctrine paralyzes missionary effort.

¶ I will present, therefore, a Bible study, showing that it is connected with every doctrine and duty of our holy religion, and that it is used by Christ and the Apostles for every practical purpose of Christian character and life. Christ speaks of baptism thirteen times, and of His second coming forty times. If I were to present death as a ground of appeal, I could find but two or three passages in all the New Testament, and not one direct exhortation for a believer to watch for the uncertain event of death, but upon this theme I have more than three hundred passages from which to select. I will present seven groups for careful and prayerful study.

¶ I. We are exhorted by the Lord's coming to assurance, brotherly love, heavenly affection, and boldness in confessing Christ (Phil. 1:6; 2 Tim. 1:12; Rev. 3:3, 11; Phil. 3:18, 20; Heb. 13:13, 14; Mark 8:38; Luke 22:8, 9).

¶ II. We are taught and exhorted to be watchful, so-

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ber, patient under provocation, and on guard against hasty and unjust judgment (1 Pet. 4:7; Phil. 4:5; Phil. 1:10; 1 Pet. 1:13; 1 Cor. 4:5; 1 Cor. 6:1-13; Jas. 5:9).

¶ III. To be pure and holy in heart, separated and consecrated, abiding closely in Christ (1 John 3:1-3; Col. 3:1-4; 1 Thes. 3:12, 13; 1 John 2:28; 1 Thes. 5:23; Titus 2:11-15; 2 Tim. 4:8, 10).

¶ IV. To endure temptation, rejection, persecution, and all earthly losses, with fortitude and cheerfulness (1 Pet. 4:12, 13; John 14:1-3; Heb. 10:34-37; Luke 12:32-36; Thes. 1:6-10; 2 Cor. 4:17).

¶ V. To be comforted in bereavements and afflictions by the hope of resurrection, reunion and glory (John 17:24; 1 Thes. 4:14-18; Rev. 20:6; 2 Thes. 3:5; Matt. 19:27, 28; Matt. 13:43; John 16:22).

¶ VI. To be faithful and diligent in service regardless of the fear or favor of men; full of missionary zeal; to arouse the consciences of impenitent men by appeals to "that day." See about one-half of all the parables (Matt. 24:48-51; 2 Tim. 4:1, 2; 1 Tim. 6:14; 1 Thes. 5:1-10; 1 Cor. 16:22; Jude 14, 15; Matt. 16:26-27).

¶ VII. To regard this as the supreme and impending event of unfulfilled prophecy, to teach these things, to live under the magic power of this expectancy; and to celebrate the Lord's Supper as witnesses of this blessed hope (Rev. 1:7; Titus 2:15; Heb. 10:35-37; 1 Thes. 1:9, 10; 2 Tim. 4:7, 8; 1 Cor. 11:22).

“Give Ye Them to Eat”

By G. M. R.

THE incident recorded in Matt. 14:13-21 and its parallel passage, Mark 6:32-44, affords us a fine illustration of the truth that “we are laborers together with God.”

¶ Much people had followed Jesus into the desert place where He had taken His disciples to “rest awhile.” And, as ever, He was ready to serve them,—“He healed their sick” and “began to teach them many things.”

¶ “And when the day was far spent,” the disciples, no doubt thinking Jesus had surely done enough for the people, come and ask Him to “send them away,” that they might go into the villages and buy themselves food. They saw the need of the people, knew they were faint and hungry, but it did not seem to enter their minds that Jesus could meet that need as well as any other. But Jesus was “moved with compassion toward them, because they were as sheep not having a shepherd”; and, true to His character as a Shepherd, He would not let them depart until their every need had been met, and they could say with David, “The Lord is my Shepherd, I shall not want.” More than that, He would waken His disciples to the fact that **they**, by His grace, were unable to be “workers together with Him” in feeding the multitude; so He says, “Give **ye** them to eat.” They straightway

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doubt their ability to do as He bids with their limited supply, and ask, "Shall we go and buy two hundred penny-worth of bread, and give them to eat?" Jesus, answering, asks them, "How many loaves have ye? go and see."

¶ Dear children of God, the multitude who are "coming and going" in our path today are as hungry and faint as those who followed Jesus then; for the time has come when there is "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of words of the Lord." And the question comes home to each of us, "How many loaves have ye? go and see."

¶ The believer who knows only the gospel by which he is saved,—“how that Christ died for our sins according to the Scriptures, and that He rose again the third day according to the Scriptures,” has at least one loaf, and he need not fear that it is not enough to supply the demand; it is sufficient for the need of a famishing world—He “tasted death for every man,” and He has made us “ambassadors for Christ,” “and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.”

¶ Have we not, then, all of us who have believed, a life-giving loaf to give a perishing world? Our own faith in the message we deliver is ample qualification for such ministry, as the apostle writes to the Corinthians, “We having the same spirit of faith, according as it is written, “I believed, and therefore have I spoken; we also believe, and therefore speak.” He who has made us ambassadors, and given us the message, will hold us responsible for its delivery. May we, then, heed the word, “Give ye them to eat,” remembering the while that we are not “suffi-

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cient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the new testament."

¶ But apart from the world who need to hear the gospel of the grace of God, there is a hungry throng of God's own people who need to be fed, and we will do well to "go and see" if we have not some loaves wherewith to feed them. We do not speak only of those who give their whole time to the "work of the ministry," or those to whom we look as teachers and pastors, but of **every** child of God; for the body is to be "fitly joined together, and compacted by that which **every** joint supplieth, according to the effectual working in the measure of **every** part. The manifestation of the Spirit is given to **every** man to profit withal (or, to mutually profit)." And again it is written, "As **every** man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." So no saint is without something to minister to the rest of the family. Each of us is a steward of more or less of God's precious Word; as it is written, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." Whatever of truth the Holy Spirit has led us into, to that extent we are stewards; "moreover, it is required in stewards that a man be found faithful."

¶ It is so natural for us to be like the disciples,—slow to use what we have, because we think it is only a little—just a crumb, compared with the need we see. But let us not judge too hastily; if it be a portion of God's Word, however small it may seem in our eyes, it is inexhaustible. Its "seed is in itself," and it will multiply. We need never fear to honor the smallest portion of God's Word by speaking it to another; for Himself says, "As the rain cometh down, and the snow from heaven, and returneth

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not thither, but watereth the earth, and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth."

¶ And this last clause reminds us of the next injunction of Jesus in our narrative. The disciple having searched, and told Him the number of their loaves, He said, "**Bring them hither to Me.**" Apart from Him, they could do nothing. It was in His hands that the loaves multiplied, and straight from Him, through the disciples only as a channel, that the hungry ones were fed.

¶ And so it should be with all our ministry—whatever food we receive from the Scriptures, it is our happy privilege to take it to Him, and commune with Him about it; and we may rest assured that, after such communion, He will sooner or later send forth with our loaf increased a hundredfold. And He having thus blessed and broken our loaf, our labor shall not be in vain as we carry the message to hungry and thirsty ones; for **from Him, the Head, "all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God."**

Another happy result of their bringing the loaves to Jesus we must not fail to note.

¶ "And when He had taken the five loaves and the two fishes, He looked up to heaven and **blessed.**" It filled His heart with joy and thanksgiving to know that His disciples had a supply, however limited, to disperse abroad; and do we not rightly judge that He is as glad today when His children "know how to speak a word in season to him that is weary"? And when we speak "often one to another," like those of old who "feared the Lord," have we not good reason to hope that He still "hearkens,"

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and notes it in His "book of remembrance"? The disciples were not the least profited on that occasion through the loaves and fishes which they bestowed upon others, for they furnished a means whereby Jesus could reveal Himself to **them** as One who could indeed "furnish a table in the wilderness"—One whose resources were infinite, and thus He often reveals Himself afresh to us through some word we are ministering to another. Thus He rewarded the two at Emmaus as they proffered their loaf to Him, supposing Him to be a stranger,—**"He was known of them in breaking of bread."**

¶ Jesus had taken His disciples into the desert place to "rest awhile." To human eyes they had found only a long day's labor, stretching away out into the evening; but they had **taken His yoke upon them**, and learned of Him, and had they not surely found rest unto their souls?

JESUS ONLY.

C The Light of heaven is the face of Jesus.
The Joy of heaven is the presence of Jesus.
The Melody of heaven is the name of Jesus.
The Harmony of heaven is the praise of Jesus.
The Theme of heaven is the work of Jesus.
The Employment of heaven is the service of Jesus.
The Fullness of heaven is Jesus Himself.
In all preaching the Son of God is the substance, the Word of God is the instrument, the Spirit of God is the power, the Man of God is the channel, the salvation of God is the result, and the glory of God is the end.
W. H. Griffith Thomas.

Truth in Type

Conducted by
Aaron Schlessman

ADAM, A TYPE OF CHRIST.

“**W**HO is the figure of Him who was to come” (Rom. 5:14).

¶ From this Scripture, we are left in no doubt as to the significance of what God has recorded concerning the first man, Adam. He is a type of “Him who was to come.” He is a type both by contrast and comparison.

BY CONTRAST.

ADAM.	CHRIST.
The natural man. I Cor. 15:46.	The spiritual man. I Cor. 15:46.
A living soul. I Cor. 15:45.	A life-giving Spirit. I Cor. 15:45.
Of the earth. I Cor. 15:47. Jno. 3:31.	Of Heaven. I Cor. 15:47. Jno. 3:31.
Yields to Satan's tests. Gen. 3:6.	Does not yield to Satan's tests. Matt. 4:1-11.
Brought death to the race. Rom. 5:12.	Brought life to the believer. Rom. 5:15, 21.

BY COMPARISON.

ADAM.	CHRIST.
The object of God's love. Gen. 1:28.	God's beloved Son. Matt. 17:5. Jno. 17:24.
The first Adam. I Cor. 15:45.	The second Adam. I Cor. 15:45.
The head of the natural race. Gen. 3:20. Rom. 5:12.	The head of the spiritual race. Rom. 5:19.
The ruler over all creatures of the earth. Gen. 1:26.	To be ruler over all the earth during the millenium. Rev. 20:6. Isa. 66:23.

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By Contrast.

¶ Adam is the natural man. "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual" (1 Cor. 15:46). Christ is the spiritual man. He is the one who came after the natural. God set aside the first, the natural man, Adam, and established the second, the spiritual man, Christ (Heb. 10:9).

¶ Again, Adam was the transmitter of human life. Christ was the transmitter of spiritual. "The first man, Adam, became a living soul. The last Adam became a life-giving spirit" (1 Cor. 15:45).

¶ Likewise, Adam was of the earth. Christ was of heaven. "The first man is of the earth, earthy; the second man is of Heaven" (1 Cor. 15:47). And "He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: He that cometh from Heaven is above all" (Jno. 3:31).

¶ Adam, too, was the one to yield to Satan's tests. Christ, though meeting with the same threefold test that conquered Adam and Eve in the garden, the lust of the flesh, the lust of the eyes, and the vain-glory of life, did not yield to the power of Satan. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). But "Jesus was led up of the Spirit into the wilderness. . . . And the tempter came and said unto Him, if thou art the Son of God, command that these stones become bread. . . ." Again, "If thou art the Son of God, cast thyself down. . . ." And again, "All these things will I give thee, if thou wilt fall

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down and worship me . . .” (Matt. 4:1-11), but Satan was repelled by the sublime reply, “It is written.”

¶ Finally, Adam brought death to the race. Christ Jesus brought life to the believer. “As through one man sin entered into the world, and death through sin; and so death passed unto all men” (Rom. 5:12). “But not as the trespass, so also is the free gift. For if by the trespass of the one many died, much more did the grace of God, and the gift by the grace of one man, Jesus Christ, abound unto the many. That, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ, our Lord” (Rom. 5:15, 21).

By Comparison.

¶ Adam was the object of God’s love. Christ is God’s beloved Son. “And God blessed them, and God said be fruitful and multiply and replenish the earth, and subdue it” (Gen. 1:28). And the voice from heaven said, “This is my beloved son in whom I am well pleased” (Matt. 17:5). And Christ speaks of God’s attitude toward Himself: “Thou lovedst me before the foundation of the world” (Jno. 17:24).

¶ Again, we see the first Adam placed beside the second Adam. The first man Adam became a living soul. The last Adam became a life-giving spirit. The first man is of the earth, earthy; the second man is of Heaven” (1 Cor. 15:45, 47).

¶ Adam is also the head of the natural race. Christ is the head of the spiritual race. “And Adam called his wife’s name Eve; because she was the mother of all living” (Gen. 3:20). Adam is the head of the old creation. “As through one man sin entered the world, and death through sin; and so death passed unto all men”

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(Rom. 5:12). Christ is the head of the new creation. "Even so through the obedience of one shall many be made righteous" (Rom. 5:19).

¶ Finally, Adam was the ruler over all the creatures of the earth. "And God said, let us make man in our image, . . . and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle and over all the earth" (Gen. 1:26). Christ will be the ruler over all the earth during the millennium. "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6). And "All flesh shall come to worship before me, saith the Lord" (Isa. 66:23).

Those that do most for the heathen abroad
are those who do most for the heathen at
home. John G. Paton.

Outlines for God's Workmen

Gathered by
Robert Regan

THE HOLY SPIRIT IN OUR SALVATION.

HOW often is this great and mighty person—the Holy Spirit of God—thought and spoken of as an influence, even by those who profess to know Him. Thus is He dishonored by those Who are His own children, who are born of Him (John 3:7), and grieved and wounded even in the house of His friends. In Genesis, He is named as the great cause of motion and of life. Without Him the deep was in darkness. By Him, the rivers flow, the winds have power, the rain falls, the fire burns, the dewdrops sparkle, the lightnings flash, the thunders roar, the clouds roll back, and the sun appears. He is the efficient cause of all life, natural and spiritual. He gives skill to the artist, knowledge to the learned, and wisdom to the wise. Every good and perfect gift is from and through Him, in Whom we live and move and have our being. In His operations in connection with our great salvation, He is called the Spirit of life, of truth, of grace, of adoption, of power, of comfort, and of holiness.

- ¶ He reproves (convicts) of sin. John 16:3.
- ¶ He helps our infirmities. Rom. 8:24.
- ¶ He comforts. Acts 9:3.
- ¶ He teaches. John 14:26.

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- ¶ He guides. John 16:13.
- ¶ He sanctifies. Rom. 15:16.
- ¶ He testifies of Christ. John 15:26.
- ¶ He glorifies Christ. John 16:14.
- ¶ He searches all things. Rom. 11:33-36.
- ¶ He worketh according to His own will. 1 Cor. 13:4.
- ¶ He dwells in saints. John 14:17.
- ¶ He may be grieved. Eph. 4:30.
- ¶ He may be vexed. Isa. 63:10.
- ¶ He can be resisted. Acts 7:51.
- ¶ He can be tested. Acts 5:9.
- ¶ He can be quenched. 1 Thes. 5:19.

Dr. Ward.

LIVING IN THE POWER.

¶ I may profess what I like and may preach like an Apollos, but unless my life says "Amen" to my words they will count but little. It is easy to write out cheques, but if a man is known to be worthless his cheques count for nothing. So it is with our words and our profession. It is easy to profess, but is my word confirmed by "signs following" in my daily life? Does my manner of life plainly declare that—

- ¶ 1. I have been redeemed? Eph. 1:7; Tit. 2:14.
- ¶ 2. Am sealed by the Spirit? Eph. 1:13.
- ¶ 3. Am a child of God? 1 John 3:2; Rom. 8:16, 17.
- ¶ 4. Am a stranger here? i. e., am one who has no home? 1 Pet. 2:11.
- ¶ 5. Am a pilgrim? i. e., am one who is going home? 1 Pet. 2:11.
- ¶ 6. Am really one of the "peculiar people"? 1 Pet. 2:9; Titus 2:14.
- ¶ 7. Am "looking for" the hour when my Lord shall come? Tit. 2:13.

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¶ There are many of us who are making great professions along the line of holiness, but are we **living** “godly in Christ Jesus”? 2 Tim. 3:12. The subject of the second coming of Christ was never more generally preached (as a doctrine) than it is today; but are we really “**waiting** for His Son from heaven” (1 Thes. 1:10)? It is very easy for us to talk about laying up treasure in heaven, but are we **living** as though our treasures were in heaven? It is also easy to talk about “separation”; but are we really **living** a life of “separation to our blessed Lord” (2 Cor. 6:14-18)? Are we separate from the world, its pleasures and its practices?

¶ If we are not living these doctrines, then ours is the “form without the power,” and it is “high time for us to awake.”

¶ We should “awake to righteousness” (1 Cor. 15:34); awake to our privileges in that kingdom which is “righteousness, peace, and joy in the Holy Spirit”; awake to a life of power and service; awake, “for our salvation is nearer than when we believed” (Rom. 13:11, 12). Oh, let us live as though there were a power in godliness, and as though we expected our Lord at any moment.

W. S. Martin.

FOUR THINGS BELONGING TO CHRIST.

¶ The Gospel of Christ—Our Theme. Phil. 1:27.

¶ The Work of Christ—Our Employment. Phil. 2:30.

¶ The Knowledge of Christ—Our Study. Phil. 3:8.

¶ The Power of Christ—Our strength. Phil. 4:13.

George W. Noble.

The Last Days

Characteristics of the Last Days According to

I.
Some
Theologians

II.
The Word of God
(2 Tim. 3:1-4, R. V.)

KNOW THIS

That in the last days,

GOOD

GRIEVOUS

Times Shall Come;
For men shall be

Unselfish.
No lovers of money.
Modest.
Humble.
Kindly.
Obedient to parents.
Grateful.
Holy.
Affectionate.
Easily appeased.
True.
Self-controlled.
Gentle.
Lovers of good.
Loyal.
Docile.
Solid.
Lovers of God more than lovers of pleasure.
Holding the root of godliness, and showing the power thereof.

To These Also
Hold Fast.

Lovers of self.
Lovers of money.
Boastful.
Haughty.
Railers.
Disobedient to parents.
Unthankful.
Unholy.
Without natural affection.
Implacable.
Slanderers.
Without self-control.
Fierce.
No lovers of good.
Traitors.
Headstrong.
Puffed up.
Lovers of pleasure, rather than lovers of God.
Holding a form of godliness, but denying the power thereof.

From These Also
Turn Away.

Which testimony do you believe?

This on the left? or, This on the right? "The Scripture cannot be broken" (John 10:35).

Which list accords best with what you see and hear?

This on the left? or, This on the right? "Ye can discern the face of the sky; but can ye not discern the signs of the times" (Matt. 16:3).

Which advice will you take?

This on the left? or, This on the right? "Come out from among them and be ye separate" (2 Cor. 6:17).

A. B. Mackay.

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THE BIBLE: HOW TO USE IT.

- ¶ 1. Confidently. Heb. 4:12.
- ¶ 2. Skillfully. Neh. 8:8.
- ¶ 3. Discriminately. 2 Tim. 2:15.
- ¶ 4. Thoughtfully. Psa. 85:8.
- ¶ 5. Unselfishly. 2 Cor. 2:17.
- ¶ 6. Constantly. Acts 20:27.
- ¶ 7. Intelligently. 2 Tim. 3:17.
- ¶ 8. Independently. 1 Cor. 2:1, 2.
- ¶ 9. Boldly. Acts 18:28.
- ¶ 10. Consistently. Isa. 55:11.

Daniel Sloan.

[There is nothing in all this world that so gratifies and glorifies God, as the life of faith.**]**

C. H. M.

The Sunday School Lesson

By Francis W. Starring

ELIJAH APPEARS IN ISRAEL.

1 Kings 17. February 5, 1911.

¶ The ill behavior of Israel's kings has led us into the gloom of the truth about man. The striking advent of Elijah arouses mind and heart as by a shaft of light heaven-sent, revealing both the might and the goodness of God.

¶ 1. **A Bold Prophet** (vs. 1). Elijah demonstrates heroic obedience. An oily tongue and cloak of guile do not belong to this militant prophet. He dares to represent the rejected "Lord God of Israel" in the presence of a defiant king and queen. The message is a bold, sharp reproof announcing God's punishment of His people by drouth and famine. Then the messenger disappears, leaving only his burning words to torture the guilty king. The long famine was to come not only as a deserved punishment, but as a reminder of the far more terrible spiritual famine from which they were already suffering. God's love, as well as justice, is made known by His administration of the rod (Deut. 28:15-25; Heb. 12:6-11).

¶ The boldness of Elijah is accounted for by his own words to the king, "As the Lord God of Israel liveth, before whom I stand." He who is conscious of the presence of God is not overawed by the presence of the greatest of men, nor is he overwhelmed by storms of diffi-

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culty (Ex. 33:14, 15; Dan. 2:19-24). Elijah's word, though mighty to lock and unlock the heavens, was not more than any other man's, but when he spoke it was "when the word of the Lord came unto him" (vs. 2) (John 12:49; 14:10).

¶ 2. **A Trusting Child** (vs. 2-7). What changing scenes in this remarkable biography! The stern rebuker of kings, at the command of God hiding from the wrath of implacable enemies, now rests, a trusting child, depending on the Father's bounty and protecting care. This time of patient waiting by the brook Cherith, supported by morning and evening visits of the ravens, must have been a severe trial of faith. The working out of God's plans sometimes calls for waiting instead of action (1 Thes. 1:10; Phil. 3:20; Hab. 2:3; Acts 1:4; Gal. 5:5).

¶ 3. **A Wonderful Guest** (vs. 8-24). Had it not been for his experience at Cherith, the prophet might have wondered how a poor widow in a land of famine could sustain him. He knew that in reality he was the guest of the most high God, who could feed him by the beak of a raven or the hand of an indigent widow. This wonderful guest had a more wonderful Host, whose riches fill the earth (Psa. 104:24). We, too, as His obedient children, may look to Him for an unfailing supply in every time of need (Psa. 34:10; Josh. 23:14; Isa. 43:2; Acts 14:17; Psa. 68:10).

¶ The widow of Zarephath, gathering sticks for the preparation of a last frugal meal for herself and son, has still a heart for another's need. Her little vanishing store of oil and meal promises little comfort in the face of starvation, until at the command of God she rises to share it with her prophet-guest. It is like the miracle of the few loaves increasing under the blessing of Christ. It is not

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what we do for ourselves, but what we do for others that our God will recognize and be sure to bless (Gal. 6:2; Rom. 12:10; Rom. 15:1-3).

¶ This act of hospitality speaks of true faith in the promise of God (vs. 14). Like the widow whom Jesus commended for casting her all into the treasury, she seemed to be giving up everything. In reality she was putting it into the hands of God as an investment, which returned immense profits. Let her name be counted with those of Hebrews 11:13, to whose vision God's promises were as good as present possession.

¶ Such faith, obedience, and generous sharing received ample reward. It came in the daily provision of the unfailing barrel and cruse. It came in the miraculous healing of her son in answer to the prayer of Elijah (vs. 17-24). It is still to come more abundantly at the second advent of Christ (Matt. 16:27). Let all who suffer from the terrible spiritual famine of this age rejoice in hope of that coming day. All that is borne now for Christ multiplies in heaven that reward of treasure "undefiled and that fadeth not away" (2 John 8; Psa. 73:24; Col. 3:24; Rom. 8:18; 2 Cor. 4:17, 18).

ELIJAH'S VICTORY OVER THE PROPHETS OF BAAL.

1 Kings 18:1, 2, 17-40. February 12, 1911.



HO is your God? The inspired deeds of the great prophet seem to flash this question before our eyes. The answer, as it should be, is translated into the name he bears, "Eli-jah," or "Jeho-

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vah-is-God." The lesson before us might be called a study in realities.

¶ 1...**The Real Troublemaker** (vs. 1, 2, 17, 18). The order to return and face Ahab, from whom he has fled, must have sounded like a sentence of doom. But Jehovah's promise, "I will send rain," put the shield of faith in the hand of His servant, and he went forth to meet the king.

¶ "Art thou he that troubleth Israel?" How like man, blind and ignorant, not to discern the true cause of his trouble. He will blame God first, the devil next, but never himself for his own folly (Luke 16:15). Elijah could well answer, "I have not troubled Israel." The physician's diagnosis of a case is not the cause of the pain. It is the **presence** of sin, not the **unveiling** of it, that blights the life. "But thou and thy father's house." The stern condemnation of God's word, like a two-edged sword (Heb. 4:12), cuts deeply into the heart and finds there the cause of Israel's trouble. Were the Spirit's message discerned by men today they would hush the dismal clamor of complaint against God, and with one voice forever vindicate His word in the cry, "All **we** like sheep **have gone astray**" (Isa. 53:6). The real troublemaker is man's own sin (Rom. 7:14; Jas. 1:15; 1 Cor. 15:56; Psa. 51:5; Rom. 6:21; Psa. 38:3).

¶ 2. **The Real Issue** (vs. 19-21). An awakening to the real issue could only be brought about by a prophet who dared, in the name of Jehovah, to "reprove and rebuke." It is like hearing Joshua speak again, "**Choose you this day** whom ye will serve" (Josh. 24:15). It must be Baal or Jehovah. While the adversary of the true God dwells without the pit there is no peaceful middle ground for men. The friendship of the world is enmity with God

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(Jas. 4:4). Submission to God means to resist the devil (Jas. 4:7). Man must hate one and love the other (Matt. 6:24). He must be free from one and serve the other (Rom. 6:18, 20). "How long halt ye (lit. go limping) between two opinions? . . . And the people answered him not a word." It were well for all men to be speechless until the moment that they can by the Spirit's enabling speak forth a decision against the world and in favor of Jesus Christ.

¶ **2. The Rest Test** (vs. 22-40). This test reveals both the false and the true.

¶ **First.—The False.** (1) False prophets. As to numbers they were in the majority, eight hundred and fifty against one true man of God (vs. 19). They were sincere enough in their devotion to Baal to spill their blood in his service (vs. 28). They came at last to the end of the way in confusion and death (vs. 40).

¶ (2) False prayer. It was long continued (vs. 26, 29). It was loud and earnest (vs. 26-28). It was unheard and unanswered (vs. 29).

¶ (3) A false god. He was deaf, silent, and powerless, a vain refuge in time of need (vs. 26-29). (See Isa. 45:20; Gal. 4:8; Psa. 115:5-8; Jer. 10:5.)

¶ **Second.—The True.** (1) A true prophet. He is one who will stand for God's truth, though against the many (vs. 22). His confidence is all in his God (vs. 24). He respects the altar of the Lord, though others may have broken it down (vs. 30). He does not fear a fair test of the power of God (vs. 33-35). His supreme ambition is for the glory of God and the vindication of His word (vs. 36, 37).

¶ (2) A true prayer. It is made to God and honors Him; it is the voice of a servant to his master; it is con-

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cerned that the people may have their hearts turned to the one true God (vs. 36, 37).

¶ (3) The true God. He hears prayer, answers by fire from heaven, and with might declares His glory, confirming the words of His prophet (Psa. 86:10; Heb. 12:29; 2 Sam. 7:22; Psa. 118:5, 6).

¶ 4. Jesus, the Real Savior. On Mt. Carmel God wrapped in consuming flames the altar, upon which lay the accepted sacrifice of Elijah. On Mt. Calvary, centuries later, God opened the flood-gates of His fiery wrath upon Jesus, the accepted sacrifice for the sins of men. It was the real test of love, and shall stand forever (Rom. 5:8).

¶ It was the real test of a Savior, unchangingly sufficient through all eternity (John 1:29; Heb. 13:8).

ELIJAH'S FLIGHT AND RETURN.

1 Kings 18:41—19:21. February 19, 1911.

REACTION following the most exalted experiences, often retards the activity of God's servants. Viewing Elijah on Mt. Carmel, we would not think he could be otherwise than bold and fearless. But we learn from James that "Elijah was a man subject to like passions as we are" (Jas. 5:17). In this lesson we have proof of his humanity.

¶ 1. **A Fear-driven Prophet** (vs. 1-3). Hitherto Elijah's movements have been when the word of the Lord came unto him. Now it is the angry threat of a wicked woman that drives him in ignominious flight. "Order my steps in Thy way" (Psa. 119:133) is the prayer that will save us from a like experience when the fierce foe assails. Elijah "went for his life" when he might

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have said, "The Lord is the strength of my life" (Psa. 27:1; Prov. 1:33). How often we are tempted to run in the way of this fleeing prophet, overwhelmed by the terrors of the enemy (Psa. 55:5)! Could we but wait upon Him, our unfailing Refuge, we should sing in assurance of perfect safety (Psa. 59:17; 61:3; Isa. 51:12, 13; Prov. 29:25).

¶ 2. **Discouraged, but Not Forsaken** (vs. 4-8). As real battle was waged under the juniper tree with this strange and awful gloom of discouragement as upon the top of Carmel with the prophets of Baal. On the mount Elijah had no time to consider his own condition, but was concerned only with the glory of Jehovah. Now the banished thoughts of self return with reinforcements until defeat seems to crowd upon the heels of victory. How quickly God responds to the prophet's need!

¶ No matter how dark the hours, there is always some hope to revive the spirits of the child of God (Psa. 43:5). For times like this God has a host of ministering angels, ready to speed with comfort for the oppressed (Psa. 103:20; 68:17; 2 Sam. 14:20; Psa. 34:7; Heb. 1:14). In all of God's dealings with men, and especially with His children, who so often are faithless and impatient and downcast, there is nothing quite so wonderful as the tenderness of His care. By the multitude of his mercies, often in the sending of temporal blessings that cheer, as the food given to Elijah, often in seasons of spiritual refreshing, He would have you remember that "He careth for you" (1 Pet. 5:7; Luke 22:35; Heb. 13:5).

¶ 3. **Horeb, the Mount of God** (vs. 9-16). Because God did not continue to work as in the manner of sending fire from heaven, Elijah had thought His cause forsaken and lost. In the school of God on Horeb the

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prophet learned that sometimes the hand of the Lord, though working wonders, is quiet and unseen. The roaring, rock-rending tempest that swept the rugged sides of the mount was not God's chosen way of manifesting Himself on this occasion. Neither was Jehovah in the earthquake and fire that opened wide the hills and devoured the great forests. But after the subsiding of the rumble and roar of wind, earthquake and flames, as the "sound of gentle stillness" came a still small voice. Elijah heard the voice. The familiar accent told him that God was nigh. Conscious of his own weakness and shame he wrapped his face in his mantle, and stood in the entrance of the cave, awaiting the further word of Jehovah.

¶ "What doest thou here, Elijah?" The question should have made him wonder whether he was where God would have him. In answer, Elijah reveals the true reason for his flight and discouragement. He held an exalted view of his own position in the Lord's work, as if Jehovah could not use the "still small voice" of others as well as his own fire and thunder. "I, even I only, am left." The folly of such a notion appears in God's reply that there are left seven thousand in Israel which have not bowed unto Baal. Then, while Elijah was feeling himself indispensable to God's cause, he was commanded to return and anoint his successor and the kings by whom God would fulfil his decrees (15-18).

¶ It is well to be jealous for the cause of Christ. But let not Satan deceive us into thinking that we only are true. Praise God, "at this present time there is a remnant according to the election of grace" (Rom. 11:5), a remnant that saves us from being as Sodom (Isa. 1:9), a few who look for the hope of the future (Luke 2:38), a third part brought through the fire (Zech. 13:9).

ELIJAH MEETS AHAB IN NABOTH'S VINE-
YARD.

I Kings 21. February 26, 1911.

LUKE 12:15 says, "Take heed and beware of covetousness." Christ did not speak idle or useless words, but as the One knowing the dangerous traits of the flesh (John 2:25). This great sin shows its true and terrible character in its victim, king Ahab.

¶ 1. **Covetousness Begets Disappointment** (vs. 1:6). Selfishly discontented, the covetous man desires that which rightly belongs to another (vs. 2). He yearns for that which can only be secured by transgression of the law of God, as when Ahab desired the vineyard, which Naboth, according to law, should not sell (Num. 36:7). The end of all such coveting is disappointment (vs. 4). Man's experience and God's wisdom unite in declaring that there is no real satisfaction in following the carnal desire for life's vanities (Ecc. 5:10; Hab. 2:5). One such desire satisfied only suggests another, until finally the demand cannot be met, and the result is a despondent, complaining spirit (vs. 4-6). How much better to seek the blessing of the Lord, which maketh rich, "and he addeth no sorrow with it" (Prov. 10:22).

¶ 2. **The Kinship of Covetousness and Murder** (vs. 7-16). The greater part of bloodshed, whether by the hand of the midnight assassin or by the instruments of war, may be traced directly to the sin of covetousness (Ezek. 22:12; Prov. 1:18, 19). In the case of Ahab the object of desire could not be obtained except by foul means, and the evil mind to suggest the means was not far away. There is always some accursed Jezebel at

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hand to lead the stumbling Ahab into deeper quicksands of crime.

¶ The murder of Naboth, planned by Jezebel, approved by Ahab, and executed by the elders and nobles of Jezreel, sounds the very depths of the heart's depravity. A religious fast was proclaimed, false witnesses brought forward to accuse the innocent Naboth, and in the name of God and the law, which condemned to death the blasphemer of God and the king, the people stoned him to death without the city (Lev. 24:14-16). The fast, which God had ordained "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free," became in the hands of men an instrument of greed and crime (Isa. 58:4-6). Innumerable repetitions of this terrible sin against God have blackened history's pages in every generation since the fall of man. What dark deeds are done in the name of God and of Christ (Matt. 26:63-65; Acts 6:11-14; Mark 13:6)!

¶ 3. **The Condemnation Merited by Covetousness** (vs. 17-20). The power that again arouses the prophet and fires his heart with courage to rebuke the iniquity of Ahab is the word of the Lord (vs. 17; Jer. 23:28, 29). Elijah's reproof places the responsibility where it belongs upon Ahab. It was true, another planned and still others committed the deed, but the king's covetous heart had given it birth, encouraged its progress, and rejoiced in its consummation (Mark 7:21, 22). God's "thou" was the keen dagger of condemnation driven deeply into the guilty heart.

¶ "Hast thou found me, O mine enemy?" The enemy that found out the king was not Elijah, in truth his best friend, but his own sin (Num. 32:23). The reason why he was found, condemned, and sentenced to a terrible

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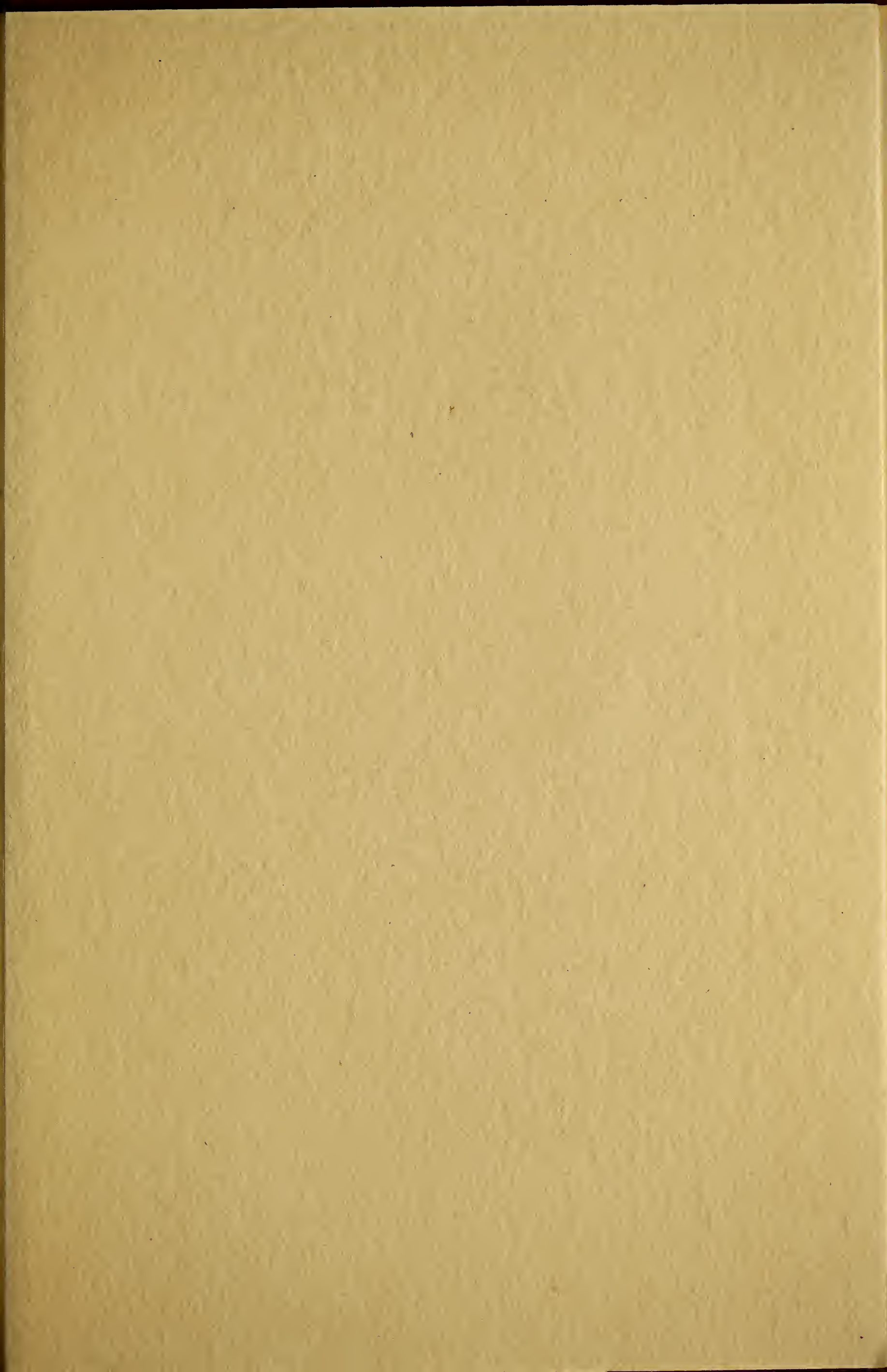
punishment was because he had sold himself "to work evil in the sight of the Lord." And how small the price! The riches gained could only make him a **rich fool** for a little while, but a **poor one** for all eternity (Jer. 17:11).

¶ God's bitter hatred of covetousness, so prevalent a sin in this dark age, should rebuke our indifference to its presence among us (2 Pet. 2:14; Col. 3:5; Eph. 5:3; 1 Tim. 6:9, 10; Psa. 10:3; Rom 1:29; 2 Tim. 3:2). The real safeguard of the Christian is a heart content with the riches of grace. In such a heart is no room for covetous desire, for its riches are all in Jesus and He is its eternal possession. God's word, enlightening the mind with revelations of Him, banishes evil longings.

¶ O child of God, pray to the Father in the Spirit's words, "Incline my heart unto **testimonies**, and **not to covetousness**. Turn away mine eyes from beholding vanity; and **quicken thou me in thy way**" (Psa. 119:36, 37).

I find that when the saints are under trial and well humbled, little sins raise great cries in the conscience; but in prosperity, conscience is a pope who gives dispensations, and great latitude to our hearts.

Rutherford.



For God so **L**oved the
World, that **H**e gave
His only **B**egotten **S**on, that
Whosoever **B**elieveth on **H**im
should not **P**erish, but have
Eternal **L**ife.

—John 3:16.



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